

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., January 12, 1939

NEW SERIES
VOLUME XLII. No. 2

Who's Who and What's What

The American Sand and Gravel Company of Hattiesburg this week contributed a car of gravel to the Baptist Orphanage and it was transported by the I. C. Railroad without cost. This was secured through the kind offices of Mr. R. W. Dunn of Hattiesburg.

University of Texas at Austin, with 10,000 students has secured Dr. Homer Price Rainey as president. He is a Baptist, a native of Texas and has been president of two Baptist colleges, Franklin College in Indiana and Bucknell University in Pennsylvania.

Mr. O. B. Taylor has returned to Jackson where he has renewed his law practice, after a few years of residence in Washington City. He was chancellor of the district in which Jackson is located, some years ago. Our people knew him as a trustee of Mississippi College and a member of the Mississippi Baptist Education Commission.

Pastor E. N. Patterson has resigned the pastorate of Pascagoula church. He is a student in the Baptist Bible Institute and finds that the care of a full time church is too exacting on his time and strength. He and his father who preceded him have done a great work at Pascagoula, where the work is hard but promising. While he is a student he will be glad to serve a half time church.

In the past year brother D. W. Moulder has served eight churches, preached 356 times; baptized 106, conducted 136 funerals. For 1939 he serves the same churches except Concord in Smith County, which he resigns. His churches are Pine Grove and Beulah in Smith County, Liberty in Smith County, White Oak and Sardis in Smith County, Lorena and Beulah in Smith County. He has been at Pine Grove 22 years, Beulah 24, Liberty 5, White Oak 34, Sardis 24, Lorena 5, Polkville 27. He is grateful for the past and hopeful for the future.

Rev. Don Norman has become field representative or circulation manager for the Baptist and Reflector of Tennessee. He was publicity agent for the Louisville Seminary while a student there and developed his gifts for this kind of work. He has been more recently connected with Tennessee College for Women at Murfreesboro. Brother Norman is enthusiastic about the prospects for enlarging his subscription list, working with Editor O. W. Taylor. He made a visit to Rev. A. L. Goodrich, our circulation manager, recently, and we were pleased to welcome him into the Baptist paper fraternity. We hope he will soon double his list.

The First Church, Brookhaven, last Sunday extended a unanimous call to Dr. S. H. Jones of Marion, Ala., to become its pastor. He visited Brookhaven a few weeks ago and the people were favorably impressed with him. A committee also visited Marion and were told by people of that city of his excellent work. They speak of him as Marion's "first citizen." He has taught the Bible in Judson College while pastor of the church. The church at Brookhaven is hopeful of his acceptance though he has not yet indicated his decision. Dr. B. Locke Davis, the former pastor notified the church recently that he could not find it to be the will of God for him to return to Brookhaven.

Rev. Joe Canzoneri is able to return home after about two weeks in the Mississippi Baptist Hospital where he underwent a serious operation. This will make him stronger for his work of evangelism in the days to come.

Dr. W. C. Taylor says that when the Lord said, "It is not for you to know times and seasons," he marked it "Private! Keep Out." And adds, "Any majoring on dispensationalism is forbidden as a human intrusion on the divine prerogative."

Reports from many Protestant bodies in England and America show a decrease in Sunday school attendance, and some of them a falling off in church membership. These facts are alarming, and should bring us to our knees in prayer for a great revival. And they tell us that in Mississippi one-fifth of our churches report no baptisms. It does not take much calculating to show that such churches, unless conditions change, will soon go out of existence, as they are going out of business.

It is probable that soon we are to have in Mississippi a statewide conference to promote a revival. Let us hope and pray and work that this will not be "just another conference." Every child of God should get on his knees and pray that the power of God may descend upon His people. The conference should be one in which first of all we confer with God, and then with one another. The conference, according to announcement will be held at Clinton. Attend it if you possibly can, but whether you attend it or not, be sure that you meet all the rest at the throne of grace.

The politicians in Mississippi are already convincing to distribute the offices. If it were an effort to collaborate to find the best men for the places, the rest of us might rest better satisfied. But it is rather an effort to agree on the distribution of the spoils before there are any spoils. It is no purpose of ours to create prejudice against any man or group. It is our desire to put the people on notice, if such notice is needed that if they want sober, God-fearing, law-abiding and law-enforcing men in office they will have to keep awake and not allow themselves to be bamboozled by false issues. The Baptist Record has no interest in cliques or parties. It is deeply interested in righteousness and the welfare of our state. One of the fairest tests of righteousness and fitness for office is whether or not a man himself observes the law. If he does not he is unfit to be trusted with office. When you smell liquor on a man's breath or around his office, you can't keep from wondering where he got it. And when he tells you or his friends that he has no objection to taking a drink occasionally, or oftener if necessary, the probability is that he has violated the law in the purchase of the liquor. We have heard that there will be one or more candidates for governor who say that they drink. If so, the people ought to know it. We do not believe any man can be trusted with official responsibility who violates the law himself, or evades it, or encourages its violation. We had all just as well come out in the open in this matter. Our people are entitled to know all the pertinent facts about any candidate. So far as we are concerned publicity is our policy and righteousness and law observance and law enforcement our aim. Before you make up your mind for whom to vote, find out all about him. It is not primarily a question as to what church he belongs to, but what sort of life he lives.

Florida Baptist Convention meets next week, 18-20.

Dr. Sparks W. Melton, pastor of Freeman St. Baptist Church, was recently chosen as the "first citizen" of Norfolk, Va.

Oklahoma Baptist University in its second semester introduced a "School of Flying." Now for more "sky pilots."

It is announced that the meeting in First Church, Oklahoma City, has been deferred on account of the ill health of Dr. Truett who was to assist.

Crystal Springs Church will begin a church revival March 6, Pastor A. B. Pierce preaching at night, and prayer groups meeting in various homes by day.

Van Winkle: Our attendance in the last few Sundays shows a steady increase. Sunday there were six additions. Our B. T. U. took the attendance banner at the recent associational B. T. U. meeting.

Two of the professors in Baylor University died during the Christmas holidays: J. W. Harrell of the Mathematics department and W. P. Meroney of the Sociology department. They were graduated from Baylor in 1907.

Dr. Edgar Godbold says a pastor recently told him that he could not raise any disturbance in his congregation over the Bible doctrine of baptism or salvation by grace or any other of our fundamental beliefs, but if he were not careful he would split the church wide open over who would sing soprano in the choir.

Hon. Ross Barnett, a Jackson attorney, in an address to the Preachers' Conference Monday said that preachers ought to see that good men are elected to office. He also gave the testimony of his experience that youthful violators of the law generally come from broken homes, where the parents are divorced. He believes that parents and children should live together in close fellowship in the home, and have all their interests in common.

The late Dr. W. J. McGlothlin is quoted as saying: "I regard Christian education as essential both to the preservation of our culture and the strength and vitality of the Christian religion. To divorce them would be fatal to the efficiency and power of both. Moreover, I do not believe we shall have genuine Christian education apart from Christian educational institutions. If we are to maintain Christian education we must maintain our Christian colleges. It is one of the greatest and most important tasks before American Christianity."

One thing must be included in our efforts at revival if we propose to be and do like Jesus. We must take our preaching ministry out where the people are. Everybody knows that the lost are not coming in large numbers to the churches. Then we must take the gospel to them where they are. That is the way Jesus did. And that is the way it was done in the great English revival when Wesley and Whitfield preached. There are two ways of doing this. One is street preaching. A loud speaker will get the ears of the people. The other is individual effort to win souls, in the offices, behind the plowhandles and everywhere men may be found. Here we need the Holy Spirit.

Mr. Crawford Solomon and Miss Nancy Adams were married in December. They will make their home in Jacksonville, Fla. The groom is the son of Dr. and Mrs. E. D. Solomon.

Sparks and Splinters

Evangelists Barney Walker and Otis Thompson began on January 8 a city-wide evangelistic campaign at Gulfport.

On account of the illness of Pastor L. G. Gates, the pulpit of First Church, Laurel, was supplied by Dr. R. B. Gunter last Sunday.

In the fourteen years of Dr. H. W. Virgin's pastorate of Northshore Church, Chicago, the membership has grown from 350 to 2001.

It is said that Rev. J. W. Bailey of Marshall, Texas, a negro preacher employed by the Home Mission Board led 610 souls to Christ last year.

The mayor of Taguayabon, Cuba, was recently converted under the preaching of one of our missionaries and was the first person in the town to be baptized.

Dr. Earl V. Pearce of Minneapolis, former president of the Northern Baptist Convention, assists Pastor L. D. Newton in a meeting in Druid Hills Church, Atlanta, Jan. 15-18.

Armageddon is a place in Palestine which is said to have been built 20 times, as scientists have dug through nineteen layers of ruins. Some of its "antiques" go back nearly 5,000 years.

Pastor D. I. Young preaches at Holly Bluff. These people filled up a truck with all it would carry and took it over to the pastor at Eden. It was equal to a month's salary from a good church.

Dodd College authorities in Shreveport voted unanimously against a proposition made by some citizens to turn over the property to Centenary College (Methodist) to be operated as a junior college by Centenary.

First Church, Richmond, Va., has pledged \$24,247.95 to missions this year, double that of last year. The gift of a million to this church by the will of one of the members recently does not seem to have hurt this church.

Dr. Howard L. Weeks, some years ago pastor of First Church, Vicksburg, recently resigned at Bluefield, W. Va., and will make his home in Chapel Hill, N. C., doing supply work and teaching courses in the Bible.

Congratulations to Dr. R. K. Maiden of Kansas City, Mo., on attaining his eightieth birthday. His pen is still effective for truth and righteousness. He was for many years one of the editors of The Word and Way.

Miss Annie W. Armstrong of Baltimore died Dec. 20. She was for 18 years secretary of the Southern W. M. U. without salary. It is for her that the Home Mission offering made by the W. M. U. every spring is named.

On Monday of this week the Central Pastors' Conference met at First Church, Jackson. The devotional was led by Dr. Theo. Whitfield. Pastor L. W. Ferrell discussed the use of the radio in our evangelistic program. Hon. Ross Barnett discussed the Pastor and the Crime Problem. The Bible study was led by Dr. M. O. Patterson.

Rev. W. D. Wallace recently went from Cleveland to become pastor for full time at Wilson, Ark., in a fine section of country. There is great opportunity here as there is no other Baptist church in ten miles. They gave to brother Wallace and his family a hearty welcome. We hope they treat him well and that he comes back to Mississippi when the Lord so directs.

Those who attended the recent meeting of the Convention Board were impressed with the fine spirit shown by Dr. F. M. Purser throughout the entire session. He sought no office, and expressed regret that the brethren had voted for him by a majority. He was master of himself throughout the tense hours of the meeting. He was courteous in his words and bearing toward all during the testing hours of decision. He did not consider his own interest or comfort; he sought the welfare of the work and the workers. In a difficult situation there was no lack of poise. He deserves the personal esteem of his brethren.

Pastor S. A. Murphy began his pastorate at Valence St. Church, New Orleans, seven years ago when the church could not support itself. The church has grown in numbers and spirituality. They are now dedicating a commodious Sunday school annex. The church building has been renovated and \$1,000 added to this year's budget, 40% of which is to go to missions.

The First Baptist Church of New Orleans, La., celebrated its ninety-fifth anniversary Wednesday night, Dec. 28, with a dinner attended by 350 members and friends. This church started with 10 members in 1843. Its membership is now 1776 and is the largest non-Catholic church in the city. There are, in addition to First Church, twenty-six other Baptist churches in the city, all of which are self-supporting. Dr. J. D. Grey, who is the twenty-fourth pastor of the church, climaxed the program of the evening with a challenge to the church.

"Highways And Hedges" is a new book true to its title, for it is a collection of actual experiences of going out after the lost, mostly on the streets of New Orleans by students of the Baptist Bible Institute. When we first glimpsed it and found it was the product of a good number of different writers, we were afraid it would lack unity and definiteness of aim. But no, they are by many people but they all bear on the one thing of going after the lost. They will quicken faith and awaken zeal wherever they are read. The best illustrations a preacher can use are actual experiences and this book is full of them. It is published by the Broadman Press and can be had of the Baptist Book Store for \$1.00.

Here is a thoughtful book on a subject about which many are thinking and all ought to think: "The Origin And Destiny of Man." It is by W. W. Otey who has written a previous book on "Creation Or Evolution." He believes the Bible, believes it gives a genuine account of the origin of man, as created by the hand of God and in the image of God. This book also has the endorsement of the heads of many Christian institutions. It will help to develop the thinking and guide in forming of correct judgments by young people. All the phrases familiar to those who have studied the evolutionary theory will be found in this book, and along with them will be found also the scripture teaching. Published by Wm. B. Eerdmans Pub. Co. of Grand Rapids; 179 pages; price \$1.00.

Prayer still changes things. Those who attended the recent meeting of the Convention Board and witnessed the efforts to elect a secretary were made to see how the spirit of a great body like this is changed by giving itself to prayer. It is no secret that we were in a way to get ourselves into an un-Christian state of mind. Nobody wished it so, but the conditions were unfavorable to peace and unity. When the brethren realized this they sought the Lord and betook themselves to prayer. The atmosphere underwent a transformation, and what might have brought confusion, ended in a fine spirit of fellowship. It is still true that "If my people humble themselves and pray and seek my face, I will hear from heaven and will heal their land."

It was the pleasure and good fortune of the First Baptist Church of Hattiesburg to have a spiritual feast recently in a series of meetings. The singing was led by Rev. Joe Canzoneri from Jackson, and the messages were brought by Dr. John L. Slaughter, pastor of the First Baptist Church, of Birmingham, Ala. Truly, as pastor I can say we were moved to heavenly places in Christ Jesus twice each day as brother Canzoneri led us in the praises of God and Dr. Slaughter broke to us the bread of life. The church was, indeed, revived and some thirty were added to our number. The fallow ground was, indeed, plowed and since the meeting closed we have had frequent additions by baptism and otherwise here in our church. I would commend these two brethren to any church seeking the services of God's very own along evangelistic lines and the prayer of the people of First Church here is, that God's blessing may follow both of them in all their future efforts.—H. B. Moody.

Pelahatchie church on Christmas day had a Christmas cantata and at night a young people's program. They gave Pastor D. H. Barnhill a \$25 Christmas present.

Dr. G. P. White is preaching a series of sermons at Hazlehurst on "The Signs of the Times." The Sunday school and B. T. institute of the church begins Jan. 23.

From every part of the state brother D. A. McCall, the newly elected Secretary of Missions, has been receiving assurances of cordial support from our Baptist people. Everyone of us has a share in the responsibility of this work and will share the joy of its prosperity in proportion to our participation by prayer and material support.

Dr. G. W. Paschall of Wake Forest College has been asked to serve temporarily as editor of the state paper of North Carolina, The Biblical Recorder. He has been doing the work of editor for a good while, and it will not be easy to find a better one.

It is said that eight of the Chief Justices of the Supreme Court were college graduates, seven of them coming from church colleges. Eighteen of our Presidents were college graduates, sixteen of them being from church colleges. Two-thirds of our Congressmen who have been sufficiently prominent to secure a place in Who's Who in America are recorded as graduates of Christian institutions.—Watchman Examiner.

The News Leader of Richmond, Va., reports that Virginians were surprised to find how little liquor the delegates to the American Association for the Advancement of Science drink, characterizing it as exasperating moderation. It all goes to show that people who drink have yet a heap to learn, and they are mighty slow in the process. Anybody with moderate wit ought to know that scientists or others who have to use their brains are quite shy of alcohol. The association met in Richmond and were quite shy of alcohol offered in entertainment.

From Rev. E. T. Mobberly we learn that the Southeast Mississippi Pastors' Conference meeting in December was one of fine interest. President W. E. Holcomb made an excellent address on the Holy Spirit in Evangelism. Rev. J. P. Culpepper preached a great sermon on "The Time of the Gentiles." More than 30 were present. In the afternoon Pastors Jenkins and Eure gave good talks on Evangelism. At noon a "game dinner" was served which is the great social occasion of the year. And the ladies of the First Church prepared and served it well.

Felix Frankfurter, teacher of law in Harvard has been nominated by President Roosevelt to fill a vacancy on the supreme court bench. He is a Jew, born in Austria. His appointment is likely to cause another fit among the Anti-Semites in Germany.

In Amarillo, Texas, the Jewish Rabbi asked the Christian ministers to attend a service in the temple where prayer was made for the persecuted Jews in Germany. Baptist Pastor Sizemore spoke by request. He invited the Jews to attend a service at his church where he preached on the Jews in prophecy. Eleven of them came. He preached Jesus as the Messiah and they all came forward and thanked him.

Northeast Mississippi Baptists have had a Bible Conference every year at Ecru for 25 years or more. This year the program is arranged for January 17-18, and the subject for a study is the two Epistles of Paul to Timothy. The books will be outlined by Dr. W. C. Tyler. Other brethren on the program are A. M. Overton, J. S. Grubbs, B. H. Hilbun, E. R. Henderson, R. L. Ray, J. W. Kitchens, Silas Cooper, Herman Dugard, Audie Mays, J. H. Heath, J. B. Parker, Frank Cox, J. J. Pannell, Geo. Wages, Percy Ray, E. B. Day, O. O. Richardson, H. L. West, W. T. Darling, Johnie Laney, J. F. Measells, C. E. Patch, W. C. Stewart, J. A. Landers, W. F. Brooks, T. C. Hodges, W. E. Wright, W. C. Ballard, J. W. Henry, W. C. Bryant, R. B. Patterson, J. S. Riser, Jr., S. V. Gullett, J. P. Kirkland, L. F. Haire, H. M. Collins and T. A. Beasley. Sermons also by L. C. Riley and H. R. Holcomb.

WILL THEY GO TO PRAYER MEETING?

Every once in a while I see a piece in the Record or some preacher lamenting the fact that so very few people attend the mid-week prayer service.

May I have a space in your paper to tell why I think they do not attend these prayer meetings?

At every Baptist church on Sunday morning you will hear the pastor say, "Prayer meeting Wednesday night. I would especially urge you to attend these mid-week prayer services." You decide to attend. What do you find, a prayer service? Most assuredly not, but in almost every instance you will find the following program carried out: Two or three songs, (not much life to them), a prayer, (usually by the pastor), scripture reading and talk by pastor, song, prayer.

I grew up in a preacher's home and naturally I went to all the church services, whether my father was pastor or not and all my life I wondered why any one attended prayer meeting when there was such a little to be gotten out of going.

Since I moved to the delta I have lived just across the road from a negro Baptist church and they have unknowingly taught me many things, among them, how to conduct a prayer meeting.

Every first Sunday they meet and have what they call a covenant meeting. I asked my washerwoman what they did at these services and she said, "O we jest tells what great things de Lord has did for us, and we forgives each other 'ob dere wrongs and we prays a lot too." And I said in my heart, "O if we white people would humble ourselves and pray, what couldn't the Lord do with us." Incidentally their prayer meeting is carried out in almost the same manner.

For nearly two years it was my great privilege to be under a pastor that really conducted a prayer meeting, and from the first one right up to the last we never lacked crowds, young and old alike. When he came, there were only a few that would pray in public, when he left there were very few who would not, from junior boys and girls on through the older members.

He taught us the value of prayer and we came to look longingly toward Wednesday night and no one went away disappointed.

This is the way it was carried out: We had several songs, usually selected by the audience; then an opportunity was given for testimonies, they told how the Lord had blessed them, maybe there was a lost loved one or friend they were anxious to see saved and asked the prayers of the people. Maybe there was some church problem that called for prayer, and the sick, if any were always named and remembered; then began a season of prayer. Some one started the prayer off and those who would prayed as they felt the Spirit move them. The pastor always closed the prayer. After this the pastor would read the scripture and make a short stirring talk on Christian living or make an appeal to the lost. An opportunity was always given, and many, many times some unsaved person would confess Christ.

To me that's really a prayer meeting. Where people meet to pray and do that very thing. Why it is called a prayer meeting or why people are expected to be deeply interested where it is carried out in the usual way is beyond me.

When Christ went apart to pray, he prayed; when the disciples met to pray, they held a prayer meeting.

God said a long time ago, "If my people who are called by my name will humble themselves and pray, I will hear from heaven."

It has been the prayer of this church ever since God saw fit to call our pastor to another field, that he would send us another who would in like manner lead us to a deeper prayer life.

I believe that if every pastor will try this out and give his people something to come for, he will never lack for crowds on Wednesday night.

Sincerely,
Mrs. E. J. Murphey.

In Missouri the number of baptisms in 1938 was twenty percent over those of 1937.

CHURCHES AND PASTORS OR PASTOR?

W. S. Oswalt

We have been among the interested readers of the discussions that we found in the Record from time to time, for and against a pastor serving more than one church. Personally it does no violence to our idea of a New Testament church for the pastor to serve more than one church. If one church does not require all of his time or energy, we see no reason why he should not seek more work. He should want his Lord to have all of his time. Nevertheless we think the author of the statement found in the October 27, 1938, Record, mentioned by brother Hewlett in the Record, December 22, 1938, had in mind including other thoughts, the ones about our idle church problem.

We know of a church where a portion of its members congregate once each month for the preaching services. Its pastor some times gets there a little before time for him to preach. Other times he is late, some times he fails to make it at all. When he does come, he conducts the services, preaches the sermon, takes the offering, puts it all in his pocket and that often times is the last of him so far as the church is concerned for that month. This is the total activity of this church. No Sunday school, W. M. U., B. T. U. or anything else. As we all know there are churches more or less like this in every association in the state. Perhaps none of our churches are doing all they should, but we all know these are wanting. If we were shepherding some eight or ten churches like that we wonder how we would explain or excuse it taking the entire offering to support our ministry. We would wonder what we were accomplishing for the Lord's kingdom.

In I Samuel 2:12-17, we read of the wicked sons of Eli, it says, "They were the sons of Belial; they knew not the Lord." They said the priest's portion of the offering was not enough for their needs. Or we might put it thus: the pastor's salary was not enough, so they proceed to take more. It says further they made "Men abhor the offering of the Lord." But we notice they did not take all of the offerings, they only took a larger share. We believe it possible for some of Belial's boys to enter the ministry.

We recall a statement of brother L. D. Posey, about the wealthy church that paid its pastor a very attractive salary, whose pastor resigned and nineteen preachers applied for the place; said they were led by the Holy Spirit to do so. We think there might be found preachers who are led by the same Holy Spirit (holy for self spirit) to take on too many churches.

We all know it to be a fact that God made ample provision for all phases of Judaism, so it is pretty certain He has a perfect plan for His church. Still it would be very unfair to put all the blame on the pastor, and that does not fail to recognize him as head or that is to say its human chief executive. A preacher does not like to leave "the word of God to serve tables."

In conclusion we say we have known preachers, that we thought the care of one church would be too much for them. And others whose character was such that it would be well nigh impossible to get their influence in too many churches.

Ackerman, Miss.

"Radiant Realities" is the title of a new book of sermons by Dr. David M. Gardner of St. Petersburg, Fla., and published by the Broadman Press. Dr. Gardner's popularity as a preacher is attested by the fact that the Sunday School Board finds ready sale for his books, and by the further fact that during the Florida tourist season, he preaches twice on Sunday morning in his pulpit. When the first congregation is dismissed the second one comes in. And he has remained in First Church of St. Petersburg for many years. Here are ten sermons on some of the most vital themes in the Bible: Prayer, Doubt, Happiness, Test of Love, "All for the Best," "The Saint's Distress Signal," etc. The book may be gotten from the Baptist Book Store for \$1.00.

A REVIVAL By B. E. Phillips

Much is being said and written about a revival. I think this is well. A study and discussion of this will be helpful. I think we are generally agreed that a revival is very greatly needed. I have not heard of any one who denies this. It was my privilege some weeks ago to visit in Oklahoma and New Mexico. I was delighted to hear a large number of church folks say "Our greatest need is a great spiritual revival."

Should a revival be given us it will not begin with the masses but with the few. I do not know a better class of the "few" to begin with than preachers. I do not know a better class of people than preachers. The sacrificial spirit has a large place in their lives. I love them because of what they are and because of their mission. Their work has been an untold blessing to this world. Blessings upon every one of them.

Along with all that has been said in favor of preachers as a class some other things can be truthfully said that do not sound so good. I am saying it in this article because I believe we need it said to us. I put myself in with this class. There must be a great deal of repenting done before a great revival is ushered in by us. There is too much worldliness in the ministry. There is too much worldly pride. There is too much love of ease and the pleasures of this world. Recently I met a very devout Christian woman that I had known in other days. Our conversation soon drifted to religion and church work. She said, "I must confess with deep sorrow in my heart that our pastor is so worldly that our church can't expect spiritual blessings under his ministry." Doubtless many other devout church members could say the same thing about their church. I know these are serious indictments but if you have doubts just look well into these things and you will see that they are true. Of course this is not true with all but I have said the ministry as a class. May God grant unto us the spirit of prayer and repentance that there may be a mighty turning unto God.

New Hebron, Miss.

THE COMMISSION CALLS

Thousands of people throughout the South have enthusiastically welcomed the new policy of the Foreign Mission Board in making The Commission a monthly and keeping the price at fifty cents per year. There has been an average of over one hundred subscriptions to The Commission received by the board every day for the past several weeks. Several hundred came as Christmas gifts.

Procrastination on renewals is the bane of publisher's existence, but The Commission committee does not propose to become involved in subscriber debts; no copies are being mailed out to people after their subscription expires. This has been hailed as protection for the magazine's budget and a good step in the re-education of delinquent Baptists who forget their state paper and mission journal deserve as prompt attention as their daily newspaper and secular magazines.

MESSENGERS TO THE BAPTIST WORLD ALLIANCE

Any member of any Baptist church cooperating in the work of the Southern Baptist Convention may be a messenger to the sixth congress of the Baptist World Alliance in Atlanta, Georgia, July 22-29, 1939, on presentation of certificate from Hight C. Moore and payment of the registration fee.

Those desiring certificates may secure them in person at special Baptist World Alliance desk during Convention week in Oklahoma City, May 16-20, and during the Congress in Atlanta or by mail from the office of the convention secretary, Hight C. Moore, 161 Eighth Avenue North, Nashville, Tenn., giving name, address, and church, and enclosing stamped envelope for reply.

The registration fee of \$2.50 is to be paid on presentation of the certificate in Atlanta.

EDITORIALS

OUR MISSION SECRETARY

Some years ago while this editor was pastor at Clinton, a young boy came to Mississippi College from Smith County. He was even then as he is now, a combination of gravity and good humor. He stayed long enough to make a lot of friends. But he found an opportunity to make his way through school at the University of Mississippi, and so "Scotchie," now Rev. D. A. McCall, transferred to the University. Here he was graduated and then went to the Louisville Seminary, with the affection and esteem of all his associates.

He married Miss Margie Parks of Oxford, who has been a true helpmate for him through all his work. They have one son, about seven years of age.

Brother McCall began preaching when he was nineteen years of age. He was pastor at Gunnison, Lyon and Griffith Memorial Church in Jackson. While in Jackson he was for a while in charge of one department of the federal relief. During his pastorate here, a good church house was built and the church splendidly organized for work.

At Philadelphia where he has been pastor for several years, there has been a constant program of enlistment and enlightenment in the church. The pastor's heart has been full of helpful plans and he has secured the cooperation of the people. It is one of the busiest churches in the state, and they will part with him with sincere regret.

Two years ago brother McCall made a trip around the world for the purpose of visiting and getting first hand information about and inspirational contact with all our Baptist Missionaries and fields. He had planned to leave the middle of this month for a visit to all of the Baptist Mission work in South America. He had already bought his ticket for the round trip by air, expecting to be away about six weeks. This he gives up that he may begin the work Feb. 1.

His election to this office came after serious and earnest prayer by the Board. The hand of the Lord seemed clearly manifest in it, and he will have the cordial cooperation of every part of the state.

The effectiveness of his ministry will depend on the prayers of Mississippi Baptists. It is the duty of everyone of us to remember him before the Lord every day. He has a great task. The work is not easy. It will require all the wisdom and strength that the Lord gives him. He has good physical endurance, nervous energy, pastoral experience, common sense, and pleasing and forceful address, genial sympathy, clear convictions and a sanctified ambition. Pray that the Spirit of God shall abide upon him.

—BR—

"We must never get away from faith in the imminence of the divine in our work."

"Generally, when all the circumstances and conditions are bad, it just takes one brave soul willing to go out on faith in the promises of God to change them all."

"We are not dependent on numbers or wealth or social prestige, but on divine power manifested through men, to carry out God's program in the world."

"The lazy preacher who dawdles around and gives time to all sorts of silly functions is a disgrace to the ministry, a nice disgrace, to be sure, but a disgrace still, from the standpoint of Scripture and reason."

"Any simpleton can prescribe spanking. It requires sympathy and patience, with motherly wisdom, to find the trouble behind the cry."

One of the best testimonials we have heard lately as to the worth of the Anti-Saloon League was the remark of a lawyer in Jackson who is the attorney for some of the liquor interests. He pointed to Rev. N. S. Jackson, state superintendent of the Anti-Saloon League and said, "That man has cost my clients a lot of money."

SPIRITUAL CHILDHOOD

—O—

Paul insists that the people to whom he is writing in his Ephesian Epistle shall remain "no longer children." He believed that there was such a thing as spiritual infancy and such a thing as spiritual maturity. Spiritual childhood is a necessity, but it was not intended to be the Christian's permanent estate. We are to "grow up into Him who is the head even Christ." Growth is the natural and inevitable experience of a healthy Christian, just as it is of every child. Manhood's estate is the goal of both alike.

We will save ourselves confusion if we will learn the meaning of "perfect" as used in the epistles of the New Testament. The word means the finished product, the goal attained, the end reached for which we or anything was designed. In the Epistle to the Hebrews we are exhorted to "press on unto perfection." And Paul says to the Colossians that he admonishes every man and teaches every man that he may present every man perfect Christ. That is the goal for all. It is not to be confused with what some people call "sinless perfection." It is arriving at the goal of the Christian life. If this involves moral perfection well and good, but the goal or end is mature manhood, "till we all attain unto the full grown man, the measure of the stature of the fulness of Christ." And keep in mind that Paul speaks of "perfecting the saints unto the work of ministering," that is bringing them up to where they can do and will do a man's work, and not be forever playing with toys and enjoying the recreation of childhood. There is work for men to do. There is serious business in the world, and Christians must learn to get at it.

"When I was a child I thought as a child. But when I became a man, I put away childish things." There is a time to quit playing "mumble peg," or even football, and address ourselves to the task of men.

There is one quality of spiritual childhood to which Paul calls attention and warns against its continuance. He says, "That ye be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men in craftiness, after the wily manner of error." Children are supposed to be docile. They are capable of being taught. They are necessarily open minded, impressionable, easily led. They do not at first think for themselves, but take what others tell them. This is a necessary condition of childhood. But it is only a temporary condition, or ought to be. Young Christians ought by testing and experience to know some things for themselves. They ought to find some things so thoroughly established as to confirm and establish their faith.

The writer to the Hebrews says of them and to them, "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God, and are become such as have need of milk and not of solid food. For everyone that partaketh of milk is without experience of the word of righteousness, for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil."

There are people who ought to know better who are captivated, led captive, by any loud sounding, self-praising, church condemning strange evangelist that comes along. Their naivete is an exhibition of childlike simplicity and credulity. The louder and newer and stronger and smarter the newcomer is the more he appeals to people of this kind. Paul was followed by that kind of folks who dogged his steps wherever he went. And some simple souls because of spiritual infancy fall victims to this kind of machination, the wily manner of error. In the first letter he says to the Corinthians, "Ye are yet carnal," yet in the infant stage. In the next epistle he says, "Ye bear with a man if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face."

That photograph of spiritual childhood would fit many people and places today. They are

"tossed about," and "carried away" with every wind of doctrine. The only cure for it is the "building up of the body of Christ till we all attain unto the unity of the faith, and the full knowledge of the Son of God, unto a full grown man."

—BR—

LOOKING UNTO JESUS

—O—

In the familiar verses of the twelfth chapter of Hebrews we are exhorted to look away unto Jesus the prince and perfecter of faith, or as in the American Version, our faith.

We are to bear in mind that throughout all the epistle there runs a comparison between the incomplete revelation of the Old Testament and the complete revelation of the New. The book begins with a comparison between those through whom God spoke to the Fathers and the One through whom he speaks to us. God spoke to our fathers in diverse manners and diverse portions, parts, partly. But in these last days he spoke through his Son. And the comparison goes all the way through the book. Notice how often the word "better" occurs.

In this twelfth chapter the comparison is maintained, for he refers in the first verse to the heroes of faith in the Old Testament as forming a cloud about us. Then he points to Jesus as the one supreme example of faith, when he says, "Looking away unto Jesus, the author and finisher, the captain and conclusion, the prince and perfecter, the leader and last word in faith." Others have done well, but he is preeminent.

Jesus was conscious of a great mission. It was nothing less than the redemption of a lost world; the reconciliation of men with God. There was no other being in all the universe who could do it, and he gave himself to the high and holy task. There was no other way to do it but the way of the cross, and he dedicated himself to it. So intense was his purpose to save men, so sure was he of the success of his undertaking, so clear to him were the results that he did it with joy. It was for the joy that was set before him. Faith is not a blind sacrifice to the inevitable. It is not a surrender to an inexorable fate. It is not a hopeless surrender to darkness which we cannot escape. It is the following of a vision of triumph. It is not a useless and profitless surrender to suffering. It is an inspiration born of the assurance of results which are worth all they cost, and more. It is not plunging into darkness without hope. It is following the gleam of what shows above and beyond the clouds. It was for the joy set before Him.

But we are not to get the impression that it was with Jesus a joy that comes of selfish gratification. Rather it was in the assurance of the accomplishment of a great task. It was the joy of seeing others come into the light of the knowledge of God, the return to his favor and the attainment of his likeness. Joy that is consumed on oneself is short-lived, unsatisfying and may be injurious. A joy that comes of bringing to others all the good that you have, of sharing with others the fulness of your own life and possessions, that was the joy of Jesus, and will be the joy of heaven.

Faith sees through and beyond difficulties and suffering. It makes suffering itself a joy if by suffering blessing can be brought to others. For the joy that he had in seeing the fulfilment of his mission, Jesus passed through the suffering of the cross, despising the shame. That is in comparison with the issue of the suffering and the shame, the experience of these for the moment seemed little to him. In comparison with the glory which should follow it was accounted little. His suffering was indeed great. The shame was indescribable, but when he thought of the results obtained by these they were accounted small.

Paul had enough of the mind of Christ to say, "I now rejoice in my sufferings for you, and fill up that which is lacking of the affliction of Christ in my flesh for his body's sake." The results of faith will finally make our present sacrifices seem small. If the faith is genuine and strong they will seem insignificant even now, for faith

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is realizing the things hoped for, the conviction of things not seen.

How are we to have such a faith? By keeping our eyes on Jesus, looking away unto Him. We cannot keep our eyes on Him without feeling the thrill and the pull, the inspiration and strength of his example. It is by looking to Him that we become like Him. Beholding as in a mirror the glory of the Lord, we are transformed into the same image from glory to glory even as from the Lord the Spirit. 2 Cor. 3:18.

—BR—

"SPEAKING THE TRUTH IN LOVE"

—O—

Here is a passage of scripture about whose meaning, and even translation there is not likely to be general agreement. We have given the reading most common in our English versions. But the other translations are certainly worthy of consideration and study. One says, "dealing truly" instead of speaking truth. Another says "Holding the truth." Another says, "Holding to the truth." Another, "Hold by the truth." And another changes the reading in this way, "Speaking the truth, may in love grow up into Him"; instead of "speaking the truth in love." Not much difference, many will say. No, except that we are to remember that we are dealing with the word of God. And in this we certainly ought not to be less careful than the mathematician or mechanic is in his figures and measurements; and not less scrupulous than a chemist is in compounding his elements, or a pharmacist in filling a prescription. No "substitutes," or "something just as good" should be allowed in teaching, preaching and practicing the word of God.

For one thing we must recognize that the translation, "Speaking the truth, may in love grow up in all things into Him," is just as likely as "speaking the truth in love, may grow up in all things into Him." And to the mind of this writer is more consonant with the connection in which the passage occurs, and in harmony with the general teaching of the New Testament. That is the "in love" may belong to the "grow up" rather than to the "speaking the truth."

The idea then would be that our growth is in the atmosphere of love, constantly under the influence of love, enriched and colored by love. There can be no question that there is no greater factor in the making of character than the atmosphere of the home where one grows up. If there is dissension and strife, these will leave their mark on the character of the child. It would be hard to escape hardness, bitterness, callousness and a growing insensibility to the higher, sweeter, brighter, better sentiments of the soul. A plant that grows in a dark room will lack color and vigor. Fruit that ripens without sunshine is apt to be without color or sweetness. The only way to "grow up in all things into Him" is to grow up in love. Sweetness, gentleness, purity, unselfishness, tenderness, patience and strength come to those who "grow up in love."

And now as to the other phrase commonly translated speaking the truth, or holding the truth or dealing truly, what shall we choose, or shall we "look for another." Keep in mind that there is no word in the original for "speaking," nor "holding," nor "dealing." There is just one word, and it is the verb which corresponds to the noun truth. In English we often have a word which does service both as a verb and a noun. For instance the word "work," or the word "kick," or "walk," or "run." We do not in English have a verb which corresponds to the noun truth, but the Greeks did.

So they said believe the truth, etc. And they said that a man should truth, just as we say a man should breathe. This word is used only twice in the New Testament; here in Ephesians 4:15 and in Galatians. In the latter place the American Revision translates it "telling the truth," or, in the margin, dealing truly. We are concerned now with the passage in Ephesians. And we venture here to suggest that perhaps none of the translations can fully convey the meaning. You may work it out for yourself.

It is our judgment that Paul is not merely urging them to tell the truth, speak the truth,

hold the truth, or hold by the truth, or dealing truly. It is all these and more. It seems to us that he is urging the Ephesian Christians to be the truth; to be themselves the embodiment of the truth, to be what they believe; to be what Jesus teaches; to be the incarnation of the truth of the gospel.

Men never see and know the truth until it is embodied. They cannot perceive it till it takes the form of flesh and blood and is reproduced and demonstrated in human action. Abstract truth never does any good. The word became flesh and dwelt among us before men had any proper apprehension of it. True He was in the world and the world knew Him not until he was incarnate. The light had shone in darkness and the darkness apprehended it not. Truth is the revelation and the knowledge of God, and men do not and cannot know God apart from the incarnation.

Of course Jesus was the only one who could say "I am the truth." For us there is at present only partial attainment. But to be a Christian is to be like Christ. And we are Christians in the measure that we resemble Him; in the measure that we embody, exemplify, reproduce and demonstrate the truth.

—BR—

AN URGENT REQUEST T. L. Holcomb

—O—

The Sunday School Board plans to celebrate its fiftieth anniversary in 1941, two years hence. In anticipation of this event the board has moved toward the preparation of a history setting forth its coming, its growth and its ministries through fifty years.

I am writing now to invite the help and co-operation of our people in the preparation of this history. Beyond doubt, there are friends who have documents and data which would be invaluable, or who know where such documents and data may be found. There are likewise friends who could furnish us incidents, recollections, impressions which would be most helpful.

The board has asked Dr. P. E. Burroughs, our educational secretary, to prepare this history. We invite and urge our people to send to me or to Doctor Burroughs any information or suggestions which might be helpful in this undertaking.

—BR—

"Romans Verse By Verse" is a commentary on the great Epistle of Paul by Wm. R. Newell, published by Grace Publications, Inc., of Chicago. It is what the title indicates an exegesis of Romans taking each verse in the epistle and making clear the meaning. It is the sort of book you would like to have when you are preparing a Sunday school lesson or discourse on a given paragraph in Romans; not a book to be read lightly but studied seriously. The author is thoroughly sympathetic with the teaching of Paul and saturated with his theology, and so is capable of interpreting him. A careful examination of the book will show that he is true to the great teaching of the great apostle. It is the work of close study and yet is understandable by all. It is said that 3,000 copies were shipped out within five weeks after publication. It is a book of 600 pages and sells for \$1.50. This book may also be obtained from the BAPTIST BOOK STORE, JACKSON, MISS.

—BR—

THE EF PLAN PAYS

"The people at Escatawpa are now showing a greater interest in the Record. Some have said they didn't know what they had been missing and that they wouldn't think of parting with it now."—James C. Taylor, Pastor.

"Give it a trial is all we ask."

—BR—

Dr. W. F. Yarborough of Pickens has been in the Baptist Hospital in Atlanta and in the home of his daughter Mrs. R. Q. Leavell. We hope he returns well and strong.

It is perhaps too early to pronounce an opinion as to the results of the Pan-American Conference at Lima, Peru. Perhaps it is beginning of cooperation, but the results are not yet in evidence. It is like the preface to a book; it doesn't tell you much about what is in it.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

—O—

Aberdeen:

For two years we have had a standing invitation to go to Aberdeen. Recently we found it possible. It was the regular monthly deacons' meeting. Frankly, we don't recall ever to have been in a deacon's meeting that was better conducted. They had a plan and followed it.

We told them many good things about the EF plan. But with a heavy church debt, they felt unable to undertake it now. However, a plan was worked out to get at least 50% of the families. And when the pastor, Dr. J. M. Walker, starts on a thing he completes it.

Several years ago, Dr. J. M. Walker led them in the erection of a modern and commodious building. And through the depression he has stayed on the job, leading in the reduction of the debt.

Monroe County has subscribers listed as follows: Hamilton 2, Amory 10, Smithville 1, Greenwood Springs 2, Aberdeen 12, Center Hill Church 1, Prairie 1.

Mountain Creek, Rankin County:

Pastor W. S. Landrum invited us to take part in the Bible conference at Mountain Creek and were we glad! A goodly number were present and gave us a good hearing. We spoke on "Missions," as they have the 50% plan and hope soon to have the EF plan. In fact, where W. S. Landrum is pastor, the Record goes. If all pastors were like him a circulation manager would be as useful as an appendix.

At Mountain Creek money has been raised to paint the church, Sunday school rooms have been completed and stoves placed in each room.

And what a dinner those folks served! Dieting was taboo.

Rankin County's subscribers are listed as follows: FANNIN 23, New Salem 1, Brandon 10, OAKDALE 15, PELAHATCHIE 67 and 5 R.F.D., FLORENCE 53, Mountain Creek 9, ANTIOCH 12, Johns 2, Whitfield 1, CLEAR BRANCH 41, PEARSON 22, Hickory Grove Church 1, BRIAR HILL CHURCH 31.

Pearson:

Rev. W. L. Sewell is the progressive pastor at Pearson and the Pearson people claim that they have one of the very best pastors.

They have the EF plan and like it.

At the pastor's invitation we spoke on the "Cooperative Program." Although it was a rainy Sunday night, the house was full and how they do listen!

All organizations are doing good work under the leadership of consecrated workers. J. C. Coward is Sunday school superintendent; Mrs. Grady Clark leads the B. T. U., and Mrs. J. C. Coward is president of the W. M. U.

Winona:

As Pastor Hickman was leaving Winona, we knew that they would need the Record between pastorates more than any other time. The pastor was kind enough to call the deacons together and they gave us a good hearing, even if they were disturbed over losing a good pastor.

Montgomery County has subscribers as follows: Kilmichael 6, Winona 8, Duck Hill 2, Stewart 1, Sweetman 1, Bethlehem 3.

Briar Hill Church, Rankin County:

Again the Baptist Record EVERY FAMILY plan has stood the test. A few months ago an interested member of Briar Hill church, (Rankin County) paid for the Record on the every family plan being convinced that it was a good plan. Now the church has included it in its 1939 budget realizing that the EF plan (after trial) is a good plan. Others may take a hint.

ADORNING THE DOCTRINE

Rev. H. V. Andrews

How different our world would now be if all Christians had adorned the doctrine of Christ, as Paul has urged in his epistle to Titus (2:10). There probably would be no heathen tribes. Germany and Russia and some other nations would not be repudiating Christianity, as they now are. If the teachings of Christ had been adhered to consistently, the world war would not have been, and non-Christians would not have called Christianity a failure, because of the war. It was not the Gospel that failed; it was not the fault of the doctrine; it was the departure from it that brought about the war and its aftermath; and now threatens an even greater conflict. If God had spoken audibly to these nations after the fighting had ceased, He might have said, "Sin no more, lest a worse thing come upon you." Because the world has not understood these things, it has gone still further; and nations are now openly rejecting, and are even denouncing Christ and His doctrines, and are setting themselves to oppose and overthrow Christ and His church. This shall be followed by even worse conditions than the world has yet seen, the foreshadows of which are rapidly deepening, with a crash of a world wrecking storm likely to begin any day. The dishonoring of the doctrines of Christ on the part of His professed followers, by inconsistent living, and what is worse, by introducing contrary doctrines, have turned thousands of individuals, and even nations, not only away from Christ, but into open defiance of Him. The fault is not with the doctrine, but with the church which professes it, but fails to adorn it. Unfaithful Christians and an apostate church are largely responsible for the war terrors, the crime waves, the sparsely attended churches and unused Bibles that characterize our day. The appeal to adorn the doctrine of Christ, was never more needed than it is today.

The profession of a doctrine brings with it an obligation to honor it. The world expects the professor to live up to his profession. Less than this dishonors the doctrine professed. The higher the standard the more is at stake, the more is expected and the more disastrous the failure. If this were kept in mind there would be more care concerning what is professed. It is not what we profess that honors us, or honors Christ; but rather the doctrine we adorn by consistent living.

There is an undue readiness on the part of some to profess sanctification, or holiness, without proper consideration of what is involved. Sanctification, which means the consecration of our redeemed lives to God, and His service, should carry with it the stamp of "holiness unto the Lord," upon all our affairs, our time, talents and treasures. It is a more far reaching doctrine than most people who profess it realize; hence is poorly adorned. It should govern our words, acts and even our thoughts. Paul has given us a regulation for governing our thinking (Phil. 4:8). Our thoughts are the source from which our words and deeds proceed. "As a man thinketh so he is." When our thoughts are fixed on things pure, true, just, lovely and of good report, all that is unworthy, inconsistent with the doctrine, is crowded out. This requires a fixed determination and careful watching, together with reliance on the Holy Spirit. Unkind words and deeds never come from pure thinking. We can best adorn the doctrine of "holiness unto the Lord," in the realm of our thinking, what Peter calls "the hidden man of the heart."

The doctrine of the dedicated life, sanctified to the service of God, requires an abundance of enabling grace, if we are to rightly adorn it. There are many, even among sincere Christians, who from want of knowledge, not only fail to adorn the doctrine, they even dress it unsightly. A Christian young woman, with more zeal than good judgment, declared publicly, "I'll go to China if I have to go on a plank." Such boasting adorns nothing, and seldom accomplishes what has been boasted of. It is not the language of faith in God; but rather of self-confidence. Such

extreme statements ending in failure clothe the doctrine in rags. Some have sung, and sincerely, "A tent or a cottage, why should I care?" and after reaching the field of service, have been satisfied with nothing but the best room in the house. Why is this failure? The doctrine professed has not been fully understood, or has not been held sufficiently sacred; the purpose to adorn it has been lacking.

If we profess a doctrine we are under obligation to adorn it, even though it may have no clear foundation in the Word of God. A doctrine that is only partly scriptural, does not have the endorsement of the Holy Spirit; hence does not have His enabling behind it. One or two passages taken apart from their context, may seem to establish a doctrine, but unless it is in harmony with the whole of truth it, lacks a true basis, and should be avoided. Before professing some particular phase of doctrine, we should first be sure that it harmonizes with Scripture as a whole; otherwise we shall not be able to adorn it. The fact that some good, earnest men preach it is not sufficient; for good preachers differ in their teaching of Scripture. Careful, prayerful study is deemed. Impressions that come while reading the Bible should not be taken as a revelation by the Holy Spirit. They may or may not be correct. We commonly hear it said, "The Holy Spirit has shown me this." Such statements should be avoided; for if inconsistent with the Word of God they reflect on the Spirit, which is serious. It is wiser to say, "This is my impression." This leaves the possible reflection on man, not on God.

Another precious doctrine held by fundamentalists but too little adorned, is that of the second advent of Christ. We rejoice in the blessed hope, in the inheritance that shall be ours when He comes, in the prospect of a glorious body clothed with immortality; but we dwell too little on the statement, "He that hath this hope in him purifieth himself, even as He is pure." The commands and warnings given to the followers of Christ, are too often neglected in favor of the promises concerning His return. If we would make a list of all the commands for watching and readiness, and the warnings against unpreparedness, given by Jesus and New Testament writers, and then carefully study them, we would be in a position to adorn the doctrine. An attitude of constant watching is frequently enjoined. The consequences of failing to watch, to keep our light shining, our garments clean and of the right nature, are plainly revealed. Even the pastors of the church are not overlooked in this needed warning of possible disaster. Peter evidently thought that no such warning was needed by the apostles. See Luke 12:41-48. The words of Jesus concerning unfaithful shepherds indicate that the higher the position the greater the possible fall. One of the surest preventives of dishonoring this doctrine, is a close study of these warnings, and the call to watch at all times. Some will go a long way to hear a sermon on prophecy, yet find a sermon on preparedness of much less interest, or even dull. All such shall have reason for tears when Jesus comes, because of not having adorned the doctrine accepted, but not taken seriously to heart; not making the glory and honor of the One who comes the purpose in life. If the advocates of this doctrine would carefully honor it by purifying themselves even as He is pure, many would be drawn to it who now leave it out of their thinking; because of the lack of adornment so much in evidence in the lives of many of its advocates.

The honor of Christ, the glory of His kingdom on earth, and the hastening of His return from heaven, depend to a large degree upon those who profess to believe His doctrine. Unless we give ourselves to study, to think out these great truths and become grounded and settled in them, we may become "moved away" from them and the hope they inspire. We may, like the foolish virgins, set out to meet the bridegroom with a preparation that looks well, but lacks the inner, the vital requirements. Unless we personally know the Bridegroom, the nature of His kingdom and what is required to become a citizen

thereof, we may hear Him say, when the time for preparation has past, "I know you not." We may not only fail to adorn the doctrine; our lives may contradict it.

True doctrine rightly adorned gives restfulness and peace to the inner life, which reflecting on the countenance, adds adornment there. A mountain of money is being spent annually on facial adornment, much of which fails to adorn. Nothing artificial can beautify like unspoiled nature. When to this is added the reflection of a joyful, restful inner life, the beauty of the Lord added to the beauty of nature, there is adornment that even heaven may stop to admire. This is the result of doctrine divinely decreed and humanly accepted; and then by the aid of the indwelling Holy Spirit is adorned by them who hold it.

—BR—
"THOSE WOMEN"

—O—
"Help those women." Phil. 4:3. Luke 8:1-3.

"Now there stood by the Cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas and Mary Magdalene," John 19:25.

In two articles before we have thought of the minister, and the deacon-layman. Now we think of that group figuring so largely in the spread of the Gospel from the first until now—saintly women in Christ Jesus.

One of the first homes I knew was one with the room always open to the preacher. The hostess in that home never complained about pastors and ministers making that home "headquarters." I believe Christ's ministers felt at home there. This woman, never a teacher or a public speaker of any sort bore witness to Christ.

I think of another home where the wife-mother was a graduate of one of our fine denominational schools. She was faithful, consecrated, loyal to the church and prayerful about the preacher and his family.

Two of the best Training Union directors, among the many I have met, are women, graduates of our Baptist schools.

Women will still be found in the prayer meetings, whether down by the river side, in homes, or, at the church house. They visit, serve, boost, pray and live for Jesus.

"Help those women." Through the W. M. U. as well as in other ways they have borne large burdens for Christ.

May God bless continually those women who stand by the Cross, and may others find peace there!

—BR—
And The Children

We have thought, in these articles, of the pastor, the deacon-laymen, and the women. Now a final word about the children.

"And the street of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:5.

When has a preacher written a word on that? This one has not so here goes.

Those junior boys and girls on the front seats are of the greatest inspiration any congregation affords. I think of four older girls who usually come in together, sitting on the front pew or sometimes the second. They never missed. If they did I missed them.

Two other boys exerted a great influence upon my life as a lad. They were my buddies. We attended Sunday school and the worship services together. We led in the boys prayer meetings and all three made a profession of faith in the same service. Blessed is any boy or girl who has a Christian pal.

Christ and His blood-bought church count upon these girls and boys.

Numbers 6:24-26.

Yours in Him,

D. A. (Scotchie) McCall.

—BR—
Eight young people took part on the Baptist Student Union program Sunday night, Jan. 1, at the Okolona Baptist Church. A choir of young people furnished the music. A large congregation attended this service. These students return to their respective colleges January 2.—Mrs. Cliff Chandler, Reporter.

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WOMAN'S PLACE IN KINGDOM WORK

J. R. G. Hewlett

God saw that it was not good for man to be alone and made a "help meet" for him. The word "help" means "to aid or assist"; the word "meet" means "to come to the same point from a different direction." A "help meet" is one who aids or assists by coming to the same point from a different direction. Therefore doing the same work from a different angle or viewpoint. Then the work of the women is, necessarily, auxiliary to that of the men, to accomplish the same end. It is all one work. Men and women cooperating to carry out the Great Commission of the Lord Jesus Christ. No work should be undertaken, in kingdom activities, that does not accomplish the purpose of the commission.

I. At Pentecost—Acts, chapters 1 and 2.

1. They all assembled, about 120 men and women, in the upper room in Jerusalem.

2. Peter made a talk, resulting in the election, by ballot, the 120 voting, of Matthias.

3. When Pentecost was fully come, they were all together, men and women, with one accord in one place.

4. They were all, men and women, filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance.

5. A great multitude of people came together and were amazed because they heard them, men and women, speaking, in the tongues wherein they were born, the wonderful works of God.

6. This was the fulfillment, so Peter said, of the prophecy of Joel—"Your sons and your daughters will prophesy." The women, as well as the men, prophesied. What does prophesy mean? It is the translation of the Greek word—propheteuo—"prophesy, publicly expound"—Young. "To prophesy—i.e., to be a prophet, speak forth by divine inspiration, to utter forth, declare, to teach, refute, reprove, admonish"—Lexicon by Thayer. Men and women, in this mixed assembly, prophesied, spoke the wonderful works of God. Women spoke the wonderful works of God to men, in a mixed assembly.

II. Appollos, a learned man, and mighty in the scriptures, spoke and taught accurately the things concerning Jesus, knowing only the baptism of John.

Aquila and Priscilla, having heard him, took him to them and expounded to him the way of God more perfectly. They, Aquila and Priscilla, expounded the way of God more perfectly, or accurately, to the young preacher, though learned and mighty in the scriptures. The Greek word translated "expound" is ektithemi—"to set forth, declare, expound"—Thayer. In the Greek text—Westcott & Hort, Priscilla comes first—Priscilla and Aquila expounded the way of God more perfectly to the learned young preacher. A woman set forth, declared, expounded the work of God more perfectly to the learned young preacher.

Some of our young preachers, today, and old ones too, need a Priscilla very badly.

III. Rom. 16:1. Phoebe, a servant (deaconess—Broadus) of the church at Cenchraea. Servant—Greek, diakonon,—deacon of the church of Cenchraea. She was a helper of many, including the Apostle Paul. This godly woman was a helper of many, even the Apostle Paul, laboring in kingdom work.

IV. Phil. 4:3—Euodia and Syntyche labored with Paul in the Gospel. "Labored with" is the translation of the Greek word Sunathlasan—"To strive at the same time with another." These godly women labored together with Paul in the Gospel.

V. I Tim. 2:2. "I suffer not a woman to teach, nor usurp authority over a man, but be in silence. R. V. quietness. In the New Testament there are five Greek words translated by the word teach.

Kataggelo—"To announce, make known, publish."

Katecheo—"To teach orally, to instruct by word of mouth."

Matheteuo—"To make a disciple, instruct."

Paideuo—"To train children, to chastise with words, correct."

Didasko—I Tim. 2:12—"To hold discourses with others, to instruct them, deliver didactic discourses, prescribe a thing."—Thayer.

Nor usurp authority over the man—Greek word "authentain" (authenteo).

(a) "One who with his own hand kills either others or himself."

(b) "One who does a thing himself, the author; one who acts on his own authority, autocratic, an absolute master; to govern one, exercise authority over one"—Lexicon by Thayer.

A dictator—J. R. G. H.

Paul does not suffer a woman to dictate to the man nor take his place in the work of the kingdom, but to be a "help meet" always.

Brethren, help these women to be earnest, zealous, consecrated, efficient "help meets" and thus promote the work of the kingdom of the Lord Jesus Christ, "worthy as becometh saints."

PRINCIPAL OF ELIZA YATES WRITES OF DISTINCTION AND PROGRESS

Hannah Fair Sallee

—O—

Shanghai, China.

It was not easy to come back to China this time. I knew things would be different. My sister, Mrs. R. T. Bryan, with whom I had lived all these years, had retired and was staying in America. Eliza Yates school, in which I had spent most of my time during the past twenty-five years, had lost buildings and equipment in the war and had been closed for a year. My own household goods had been destroyed. There did not seem much to come back to. But the Lord opened the way, and I came.

We had a round trip and I was a terribly poor sailor. Needless to say, I was happy, to see Chinese and missionary friends when we pulled into Shanghai on the morning of October 17. Miss Kelly, who one of my cabinmates on the boat, was kind to take me into her home to live. She is doing all in her power to take my sister's place. She could not be lovelier to me. I am indeed fortunate.

I wish you could see my bedroom. I had nothing of my own, but I have bought a second-hand piano, a new studio couch, a lamp and some rugs. Those, with some borrowed furniture that Miss Johnson has gathered together and had painted for me, make my room very pretty. I have a table and two chairs of Miss Kelly's, a desk that was once Miss Priest's—perhaps it still belongs to her—a dressing table of Miss Johnson's, and a mirror of Miss Alexander's. I have a rocking chair that Mrs. Britton had made like one of Mrs. Yates' chairs. And on my mantelpiece there are three beautiful Scripture mottoes that were probably given to Mr. Britton. Really, my room is most attractive and restful. I wish I could invite you in to see me!

Before I left America I had letters from the board of managers of Eliza Yates School asking me to take the acting-principalship of the school until they could find a suitable Chinese for the place. I did not want the job, but I decided not to turn it down outright until I got here and saw conditions. In the meantime, however, I wrote urging them to try to find a Chinese. I was hoping and praying that I would not have to take that responsibility.

On Saturday afternoon after I arrived in Shanghai, Mr. and Mrs. Ware kindly took me to chapel to see the compound and our other Baptist property that had suffered during the war. My heart sank within me when I saw the damage done; Eliza Yates Recitation building burned to the ground, Sallee Memorial Church building and all the other buildings on the compound terribly damaged. I remembered how beautiful that compound was when I left China in June 1937. And now it was a sight to behold! I was so discouraged that night that I wondered if there was any hope.

But the next morning I went to Grace Church, and their service caused me to feel different. Grace Church building is a wreck. The whole front part was blown off. There is nothing left

but part of the walls. But the members are bravely carrying on. They have rented a nice building that was once a Chinese dance hall. To help pay expenses, they are re-renting it to other congregations at times when Grace Church is not having services. The other day, one of the members said to me, "Everything we have needed, someone has given us." Soon after they had rented the building, a Chinese eye specialist (not a Baptist) sent for our pastor, Charlie Chi, and said, "I have heard you are renting a place for service. Here is a little gift to help out," and handed him two hundred dollars. Another non-Baptist, a woman doctor, gave them a piano. Others gave song books, garments for the choir, and so forth. And the members are working hard to get money to build a new church here in the Concession. Some of my girls had sent me word to be present Sunday morning to hear the choir and orchestra. My heart was filled to overflowing with joy as I saw so many with whom I had worked, former teachers and students of Eliza Yates, and boys in whom I had taken a special interest. Every seat was taken.

In the afternoon I went to Sallee Memorial Church service. They too, are carrying on in Concession, and are making plans for the future. I cannot take space in this letter to tell you about their plans.

But when I came home on Sunday night I felt that we Baptists here in Shanghai have something not built with hands, something that cannot be destroyed. And one result of this war will be more permanent Baptist churches in Shanghai—a thing not to be lightly thought of.

To go back to Eliza Yates, I tried to go slow about making my decision. I remembered the difficult but happy years I had put in as principal in the past. I feared my own inability. But after talking with Dr. Rankin and some of the other missionaries with members of the board of managers, with former teachers and especially with members of our Alumnae, I found that "My Girls" were counting on me to help them build up the school again, and I could not refuse. So I have accepted the acting-principalship of Eliza Yates for the time being. I say "for the time being," for I am already trying to find a Chinese for the position.

At present, we are carrying on as a day school in rented quarters on the Bund, in connection with our Soochow Baptist Girls' school. The work is running smoothly. Almost all the furniture and equipment is borrowed. It is very different from what Eliza Yates used to be, but we have the same sort of precious Chinese girls to work with. We have just closed a meeting in the school. Five girls have asked for baptism and sixty-three have enrolled as inquirers.

I don't know whether to hope or to fear for the future. But when I get with the Chinese, I cannot but hope. Surely the Lord has a plan. Do pray that the Lord's Will may be worked out for and in Eliza Yates.

—BR—

Bro. O. C. S. Wallace, D. D., of Baltimore, is 82 years old and practically blind, but is now dictating his autobiography. It is certain to be interesting reading.

Dr. Padleford, Executive Secretary of the Board of Education of the Northern Baptist Convention, says that two or three of the leading Baptist Colleges in the North may have to close at an early date for lack of funds. One of the most amazing things in Baptist life today is the lack of interest in Christian Education, and some other denominations are in a similar plight. It is one of the signs of spiritual blindness. We had just as well talk about starting a man out to farming without tools, or taking a carpenter's hammer and saw away from him. But for Moses, who was instructed in all the wisdom of the Egyptians, there would have been no Old Testament. But for Paul the Apostle, who was raised in a University City and trained by Greek and Hebrew preceptors, there would be only half a New Testament. Modern foreign missions started in a group of college students, and practically all our mission fields are supported by men and women from our Christian schools.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

HE SHELTERS ME WITHIN HIS SHRINE

—O—
"Life's own fountain, is within thy presence,
And in thy smile, we have the light of life."

One little prayer, Lord, for the New Year: to abide with thee. What these twelve months hold, we cannot say. It does not matter. One thing is sufficient that we are with thee.

If clouds hide the sun from view, it can never obscure the Sun of righteousness. If the night is black at times, the darkness and the light are both alike to Thee. If material things are swept away, God shall supply every need according to His riches in glory. If friends are fickle our hearts may still be fixed upon Him who is the same yesterday, today and forever. If the weight of many cares bears heavy upon us, the eternal God is our dwelling-place and underneath are the everlasting arms. If weariness comes there echoes His voice: Come unto me and I will give you rest. If death slips our loved ones out of sight there is within an abiding conviction that they sing His praises forever in the secret of His presence.

Whether in sickness or health, joy or sadness, life or death there comes the assurance that all things work together for good to them that love God. So in the deepest hour of the night or brightest joys of full day, ours is His unfailing promise: Lo I am with you always, even unto the end of the world. Nothing can ever move us when abiding with Thee.

"Still, still with thee, when purple morning breaketh,

When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee.
Rosalee Mills Appleby and David.

"GO FORWARD"

Onward and upward is the key-note of heaven. It is the watchword of earth. It expresses the law of man's life and explains the divine purpose which reveals itself in the story of human affairs.

Onward and upwards is the watchword of Woman's Missionary Union. To richer fields, to wider spheres, to larger tasks the Union ever moves. With faces fronted to the future our women move in missionary education, missionary interest and missionary giving.

Mrs. Joe W. Burton has dramatized in a most beautiful and effective way this spirit in this book which the Home Mission Board offers to our women.

Baptized in prayer we send it forth with the sincere desire that those who read it and those who study it may have awakened in them a deep and abiding passion for the salvation of their homeland.

J. B. Lawrence,
Executive Secretary-Treasurer,
Home Mission Board.

The above is the foreword of the book "Go Forward" that has been prepared for our use in the Missionary Societies and Y.W. A. previous to our Annie W. Armstrong Offering for Home Missions Feb. 27-March 3. A free copy has been mailed to each president of the W. M. S., and each Y. W. A. counselor. Other copies may be ordered from the Baptist Book Store for 25c per copy. Do not fail to make a study of this book.

—O—
The W. M. U. of Oklahoma has recently published the book, One Who Was Strong, written by Mrs. A. F. Wasson. This is the life story of Miss Mary P. Jayne who spent her life as a missionary to the Indians in Oklahoma. This is a very interesting study and the price of the book

is 25c and may be obtained from the Baptist Book Store.

—O—
RDecember . 10msESH
December 1, 1938.

My dear Mississippi friends:

These autumn days so beautiful seem full to overflowing. Many seem to wonder if we can carry on in this war-stricken land. Here where we are we have not been hindered; indeed many doors seem to have been opened because of the distress.

Our schools and Bible school are full to capacity and the hospital is doing a great work in relieving suffering and in healing. Of course in these institutions the people hear the gospel, this being the main reason for which we came to this land. Many are saved in each of these institutions. Then our direct evangelistic work is most encouraging. Three evangelistic bands are holding meetings from church to church in the 35 churches in our district. The reports are good, souls are being saved at every place. God is using these distressing times to awaken the people to turn from the false gods to the true and living God and to Jesus our Saviour for eternal life. This local church has baptized 194 during the year, 35 of these were recently baptized, which closes the baptisms for the year since our buildings are not heated—but we do expect to see souls saved right along. Living in the midst of the multitudes who know Him—this is our main business. Singly and in couples we continually visit in the city and nearby villages with this wonderful Word of Life. And God gives the increase.

A Bible woman and I have been walking out for the past few days to villages one, two and three miles. In some of these villages there are a few Christian families but in some not one who knows Him. All, every one, worshipping idols. Not a home, except the Christian homes, that has not house gods and all worship them. They must worship something and not knowing the true God they make them with their own hands. In most instances there are those who gladly hear the Word and receive the literature and Gospel portions that we give out and some come later to church to enquire more perfectly into the Jesus way. In one town we found a Christian woman, she had heard the Gospel in the hospital where she had been for treatment. Her daughter and two other young women were present and expressed much interest in the Way of Life. When we left they were happily saved. We go expecting to see people saved and He saves them. We often feel we must hurry with the message and give them an opportunity for their times of trouble may be nearer than we know. We can't tell what a day will bring forth in this suffering land. Trust you in our own land will never know what bombing air raids are.

We have just observed our Thanksgiving Day, a good day it was. The Christians came, each bringing gifts, either money, produce or clothing. The produce and clothing were given to the local poor and the money used for war relief and for the orphanage and old people's home. All were glad to express their thanksgiving in gifts for the needy. Along with the prayers of thanksgiving were prayers of supplication for this suffering land. The voice of hate has been entirely absent and Japan has many times been included along China in the prayers.

We stay fairly quiet here where we are, sometimes one side in ascendancy and sometimes the other. Sometimes look out for air raids and sometimes no fears. Have had a quiet spell for about two months right in the city but not so out

in the villages where the irregulars of this land carry on guerrilla warfare.

Pray for us over here, winter is here and this increases the suffering for many are homeless, foodless and very scant clothing. Our hearts cry out, how long, how long!! We read that our own U. S. furnished 54.4% of Japan's bill for war materials last year and that in an early month of this year we shipped more than a million dollars worth of arms and that the amount has been climbing. Are we in our own land not in a measure responsible for this long drawn out struggle and so much suffering? Will not the Christian people of our land pray about this matter and pray for these two lands.

It will be past Christmas when you receive this. Trust you will each have many Christmas blessings and may He greatly bless and use each of us during the year 1939. May it be the very best year that any one of us has spent in His service.

Very sincerely, gratefully your missionary,
Pearl Caldwell.

TURNING A NEW LEAF

—O—
We thank Thee, Lord, for every gift
We've had of Thee, within the year.
With gratitude, our hands we lift
For every smile, for every tear.

It breaks our hearts that we have been
So heedless of Thy holy cause,
So mindless of our fellow men,
So full of folly and of flaws.

Upon each leaf of Life's bright book,
Each passing year we've left a stain.
Forgive, O God, when Thou shalt look!
We thank Thee we may turn again.

And help us, Lord, that we may write
Upon this leaf so clean and clear,
A daily record to delight
Our Father, for the coming year.

So, may Thy presence be so plain,
Our happy hearts shall know Thee there.
Our very faith, O Lord, is vain,
Unless we're conscious of Thy care.

We would be children, proud and glad,
To have Thee help us hold our pen,
Thy little lass, Thy little lad,
Lord save us from, "It might have been!"

Let every record of each day
Be such as Thou wouldst have it be,
A glint of gold, a hint of gray.
A blend of major-minor key.

Like little children, we shall mar
The whiteness of the leaf we turn;
But let Thy presence, like a star,
Lead gently, Father, as we learn.

—David E. Guyton,
Blue Mountain, Miss.

—O—
When preachers and other good people talk about the need of keeping undesirable men out of civil offices, you are apt to hear some unworthy man say, "He is talking about me." Maybe he is right. The people who are most sensitive about the "parson in politics" are those who do not wish their corruption exposed. Noah is called a "preacher of righteousness." If a man preaches righteousness he means righteousness in all relationships, not doing right in one relation and serving the devil in another.

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East Mississippi Department

By R. L. BRELAND

The Usual Toll

The year 1938 has passed into
history. As usual many of our brav-
est and best have fallen and passed
from this to a better life. We miss
them. Their places will be hard to
fill. Peace to their ashes and con-
dolence to their grieving loved ones.
Owing to physical conditions it is
probable that I have not noticed the
account of all who have died of our
preachers, but will give what I have.

The first veteran of the cross to
fall this year as recorded was Rev.
Elisha Gardner who died at McComb,
Miss., Jan. 7, age 70, for 48 years
a Baptist minister in Amite Coun-
ty; ordained when 18 years old. On
January 23rd at his home at Mc-
Comb, where he was pastor for 16
years, Dr. John W. Mayfield fell on
sleep, age 66. We miss him.

On March 20, Rev. J. D. Fulton
died near Noxapater, age 75. He
was for 40 years a Baptist pastor
and one of our able preachers. Rev.
Robert A. Cooper died April 11,
age 83. He was recognized as one
of our best doctrinal preachers. For
many years he was a leading pastor,
25 years at Pontotoc.

At the age of 90 years, Rev. W. W.
Westbrook died at his home near
Forest, June 17th. For many years
he rendered splendid service among
the rural churches of Scott and
Smith Counties. Rev. Joshua M.
Phillips, age 85, died at his home
at Shubuta. For years he was a use-
ful and able preacher and pastor in
East Mississippi. Died July 16th.

July 28th, Dr. W. A. Jordan died
in Columbus, Ga., age 68. He served
Yazoo City and other Baptist
churches in our state as pastor some
years ago. At the age of 75 years,
Rev. John L. Low died in Jackson,
Miss., August 2nd. His home was
at Biloxi where he was pastor of
Bowen Memorial Baptist Church.

May 7th, Dr. John H. Eager, age
88, died in New York. He was a na-
tive of our state, born at Clinton.
He spent some years as a mission-

ary in Italy. Rev. J. P. Hemby, age
84, died at Hammond, La., in Aug-
ust. He spent most of his life in
Mississippi and was for two years
secretary of the State Convention.

Rev. C. B. Gurley died at Corinth
August 12th. He was spoken of as
a good and useful pastor. He was
69 years old. In August Rev. W.
V. Walker died as the result of an
automobile accident, at Coldwater.
On Sept. 1, the death of Rev. J. E.
Courtney, age 67, was reported from
Laurel. Rev. E. W. Breland died at
Neshoba April 28, age 88. For a
number of years he was pastor in
Neshoba, Leake and Scott Counties.
Sept. 18, Rev. Noah F. Metts, age
85, died at his home at Oxford. One
of our most useful pastors, fifty
years in the ministry.

At the age of 79, Rev. J. H. How-
ard died at his home at Skene. For
years he was a faithful preacher in
the Delta. Died Sept. 22nd. On Oct.
18, Rev. J. T. Coughley, age 56, a
native of Ireland, died in Memphis.
He held pastorates in our state. Rev.
Jeff A. Rogers died at Amory on
December 10. He was 82 years old
and one of our best gospel preach-
ers. Rev. J. H. Creel, an aged min-
ister, was the last to fall late in
December. His death occurred near
Hattiesburg.

This list is not complete but the
best I could do under conditions.
Many prominent Baptists have died
during the year, men and women, in
our state, which I do not have space
to mention.

The writer and wife are very ap-
preciative of the many scores of
cards, letters and other remem-
brances that came during the holi-
day season. We thank every one
of you. May the dear Lord make this
a good year for all of you.

Congratulations to Rev. D. A.
(Scotchie) McCall on his being
chosen secretary of the State Bap-
tist Mission Board. He is young and
capable and doubtless will succeed
in this important work. Let us be
praying for him.

A letter from Deacon B. E. Turner
of Coldwater Baptist Church, Nesho-
ba County, informs us that the bud-
get of that church includes the send-
ing of the Baptist Record to every
family. Rev. Henry L. Byrd was
called as pastor for the year. This
is a splendid rural church.

My dear brother, Wm. R. Moore,
of Union, in a recent note said:
"Your writing in the Record does
my heart good. I am hoping to see
you back in Neshoba County soon.
Our church work is progressing nice-
ly. Received 61 into the church last
year." Brother Moore has long been
a faithful servant of the Lord.

Let us all enter into the South-
wide evangelistic campaign this
year. Each church, each member,
each pastor should give the best to
this effort. If one can do no more
he can pray for the revival and that
is a great need. In Yalobusha Coun-
ty Association we have an evangelis-
tic committee which will be on the
job.

Brother T. T. Gooch, clerk of
Yalobusha County Baptist Associa-
tion, won first prize for best min-
utes in the state. He wins a prize
every year. He always gives his
prizes to some phase of our de-
nominational work.

COLUMBUS, FIRST CHURCH

Not as we expected, but more.
No one expected hundreds of people
to be attracted to simple prayer
meetings, meetings that had been
previously announced as meetings
for prayer only. But they were. Com-
ing at all hours of the day and half
of the night, fully five hundred peo-
ple made their way to the church
last Sunday for prayers. It was in-
deed a day of prayer in our church.

The people confessed their sins
and prayed for forgiveness. They re-
dedicated their lives to the Lord and
pledged themselves to live more
consistently as His followers hence-
forth. They prayed for the lost peo-
ple everywhere, especially in Colum-
bus and Lowndes County, and asked
God to give them spiritual wisdom
and power to become personal soul-
winners. They prayed that our
church may be able to promote a
more vital soul-winning program,
and that this year may be the
greatest year of its history in its
soul-winning efforts. They prayed
for Southern Baptists in their great
1939 program of evangelism, and
for a world-wide revival moving all
the nations and peoples of the earth
toward God.

They prayed for one another—for
the deacons, for the leaders and
workers in all departments of our
church life, the Sunday school, the
Baptist Training Union, the Baptist
Student Union, the Woman's Mis-
sionary Union, the Brotherhood, the
choir, the ushers, all committees, re-
membering also the educational and
musical director, the office secre-
tary, the janitor and the pastor.
They prayed for the indifferent
church members, those who never
attend any of the services of the
church and are apparently wholly
uninterested in the work of their
church, and for the sick and dis-
tressed. No one was forgotten in
their prayers.

God alone knows how far-reaching
will be the results of this most re-
markable day of prayer. May the
spirit of prayer continue through-
out the New Year and characterize
every effort of our church. We can't
go far wrong, regarding any mat-
ter, if we stay on our knees.

—Pastor.

HOW WE GOT OUR PEOPLE TO SUBSCRIBE TO THE RECORD

The Baptist Record is the best
paper for the Baptists of Mississip-
pi. For all the years since being in
the ministry the foregoing state-
ment has been realized as true. This
could mean but one thing and that
is that we subscribe to and read this
splendid paper ourselves. The in-
spiration, the instruction and the in-
formation carried in the Record is
a necessity in our work.

This leads to the seeing of others
and their need for the blessed con-
tents of the Record. We wanted
them to have the best and knew
they were not likely to get it else-

Soothe TIRED EYES
John R. Dickey's Old Reliable
Eye Wash
Soothes, relieves
and gives comfort
to irritated eyes.
Used 65 Years
Genuine in red box
25c and 50c sizes. Ask
your druggist for new
large size with dropper.
Dickey Drug Co., Bristol, Va.

where. This caused us to decide to
tell them about it and sell it to
them.

So on Sunday morning we enter-
ed the pulpit with a copy of the
Record turned through it and called
their attention to the contents of
the paper. This finished the appeal
was made in a few words and at
the close of the service and during
the next few days several came to
me and gave me their subscriptions.
This did not satisfy us so the wife
and I began to call at the homes of
our people, not to ask them for
their subscriptions, but to tell them
we had come for them. They sub-
scribed and again it was proven,
"Ask the people and they will sub-
scribe."

Briefly summed up we did it by
reading it, by telling others and go-
ing after subscriptions. Any one
can do it anywhere.

Hope this will help some way in
getting the Record to our folks.

Yours prayerfully,

H. J. Rushing.

(Where's there's a will, there's a
way.)

—BR—

CLEAR BRANCH, RANKIN COUNTY

—O—

In a recent Training Course, eight
studied the B. A. U. Manual, taught
by T. W. Talbert. Eight took the
Junior Manual under Mrs. W. Gran-
tham; eight the Intermediate under
Mrs. J. P. Byrd; eight took "Plan
of Salvation," taught by Mrs. U. S.
Bridges. Our hearts were made to
rejoice. As the crowd gathered for
dinner, I was reminded of the scrip-
ture, "They shall come from the
east and west and north and south.
And later I was reminded of the
words of those who walked with
Jesus and later said, "How our
hearts burned within us."

At the conclusion of the course,
the B. A. U. had a fine meeting,
having as the subject, Making Our
Prayer in Reality. We begin the
new year full of hope. Pastor
Landrum concluded the course with
a sermon on "Let us lay aside every
weight and run with patience the
race that is set before us."

Our B. Y. P. U. will go Sunday
to Mountain Creek for the associ-
ational meeting. Our W. M. U. will
go to Calvary church, Jackson, Jan.
16 for an important meeting. May
we begin the new year in a way
to please our Master. Psalm 62:5,
and Proverbs 3:5-6, is our motto for
the new year.

Mrs. U. S. Bridges.

—BR—

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O. B. TAYLOR

ATTORNEY AT LAW

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JACKSON, MISS.

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Sunday School Lesson

By HIGHT C. MOORE

PETER SEES CHRIST'S GLORY
Matthew 17: 1-18; 2 Peter 1: 16-18

In the autumn of 29 A. D. Jesus and the apostles were in the region of Caesarea Philippi. One evening, attended by Peter, James, and John, he ascended a mountain (probably a spur of Mount Hermon) where he prayed and was transfigured. When they came down the mountain and rejoined their companions, Jesus healed the demoniac boy whom the nine apostles through defective faith and impotent prayer were unable to cure.

Notes Analytical and Expository

1. In the Transfigured Christ Peter saw the glory of prayer. We note: (1) The Glory Summit was scaled. The party consisted of Jesus and that inner trio of disciples who alone witnessed the resurrection of the ruler's daughter and the agony in Gethsemane. They began the ascent late one afternoon and it must have been far in the night when they reached the top. The trip was tiresome though the air was invigorating. But the journey was more than an interesting side trip on their northward tour. The object of the climb was worship. The ascent carried them up to the place of prayer (2) The Glory Scene was sublime. As Jesus was praying he was transfigured. His facial glory outshone that of Moses at Sinai, or Stephen at his martyrdom. His raiment was illuminated with the intense splendor of his person. His recognized heavenly visitants were Moses and Elijah, two outstanding men of the old dispensation, representing the law and the prophets, respectively. The one theme of conversation with the celestial callers was his approaching death at Jerusalem; and doubtless his spirit was thereby strengthened for the ordeal. The tired and drowsy disciples, aroused to complete alertness, saw their irradiated Lord and his shining companions. Could not the vanishing visitants be detained? Why not tabernacle on the mountaintop? But Peter knew not the meaning of his words and hence there was no answer. Then came the overshadowing cloud filling them with awe, and out of the radiant cloud bank rang the Father's voice heard before at the baptism, and heard later on the eve of the crucifixion, identifying Christ as the Son of God. Then the glory disappeared and the reassured disciples, arising from their prostrate position, found Jesus alone with themselves. (3) The Glory Silence was singular. And yet there was good reason for it. Of course the elated witnesses intended immediately to inform their comrades and the multitude of the glorious event of the night. But Jesus forbade them because they could not report the transfiguration with proper accuracy and emphasis until after the resurrection, and before that time the public would brand it as false and treat it with cavil.

2. In the Transforming Christ Peter saw the glory of power. He was afflicted with a dumb spirit. It was more than an aggravated case of epilepsy, for an evil spirit had much to do with the physical malady. So there was added terror to the convulsion which threw him on the ground or cast him into fire or the water, foaming at the mouth, grinding his teeth and pinning away. (2) The Father had come in an agony of hope that these renowned miracle-workers could cure his son. But Jesus was away at the moment of his arrival, being on the Mount of Transfiguration. (3) The Disciples (i. e., nine apostles), anxious as they were to relieve the demoniac boy and his distressed father, were unable to cast out the dumb spirit. Perhaps they sought to do so in their own name or for their own fame. At any rate, the requisite power was lacking at the critical moment. (4) Jesus upon his return just then was confronted with the pitiable case. The father appealed directly to him. He told of the condition of his boy. He declared that the affliction had lasted from childhood. He sought the Great Helper's help if indeed he could reach such a case. Instantly Jesus put the responsibility back upon the father whose faith was necessary to effect the cure. Under this new responsibility the father cried out confessing his faith, but afraid of his unbelief and desiring to be saved from it. Then Jesus rebuked and cast out the evil spirit, lifted up the lad, and restored him sound and well to his father. Who else but Christ can make a sick world well?

The Lesson of the Lesson Glorify the Christ of Glory

(1) Glorify the Pilgrim Christ. "Taketh with him—and bringeth them." It was a lonely journey up a steep mountain. Suppose the favored three disciples had declined to go. What a blessing they would have missed! "Where he leads me I will follow."

(2) Glorify the Praying Christ. "Up into a high mountain apart." He went up into the mountain to pray. And none ever prayed like the Son of man. Nearly all the great events of his career on record were marked by prayer.

(3) Glorify the Prophetic Christ. "There appeared unto them Moses and Elijah." The greatest of the past stepped into his presence from the spirit world. Higher stood he than Moses and Elijah who saw in his death the fulfilment of the Law and the Prophets.

(4) Glorify the Priestly Christ. "Talking with him." The topic of their talk (as Luke tells us) was the atoning death of Jesus on the cross. Suffering attracts. Vicarious suffering is the mightiest of magnets. Jesus was getting ready to make the supreme sacrifice which draws unto him all men. From Mount Hermon he saw Mount Calvary.

(5) Glorify the Approved Christ. "This is my beloved Son." Hear the father's voice from out of the light-cloud identifying and commending Jesus as his Son. Again and again the Father approved and authenticated Jesus as his Son. If

we heed the Father we must hear the Son.

(6) Glorify the Approachable Christ. "Lord, have mercy on my son." The need was great. The appeal was urgent. The disciples had their opportunity. But they were unequal to it. What can we do in our own strength? What can we do in the strength of our miracle-working Lord?

(7) Glorify the Challenging Christ. "Bring him hither to me." Was the poor father afraid that his boy was beyond the power of the Great Healer? Let him on the contrary be afraid of the inadequacy of his own faith. It was to that faith that Jesus made his challenge. Happily the father exercised it and received the blessing.

(8) Glorify the Curing Christ. "The boy was cured from that hour." To Jesus the demoniac boy was not a bit of human rubbish to be tossed into the discard of the world. What could be made out of such a creature? Jesus saw in him the possibility of a stalwart Christian man. He therefore wrought a great change. And such changes are being wrought by him now.

BILOXI SECOND CHURCH

At the close of the preaching service on Sunday morning, December 25th, 1938, the congregation and pastor of the Second Baptist Church in Biloxi, Miss., stood and sang "Praise God From Whom All Blessings Flow," while Mr. Elisha Miller, the senior deacon of the church, burned a deed of trust which had been held against the church and property during the past five years. This debt was paid off on Thursday, December 21st, 1938, thereby freeing the church of all debts. It is hoped it may not become necessary for the church to make another debt.

It was possible to pay this debt off through the untiring efforts of the church membership, led by the pastor, and the much appreciated support given by the State Mission Board. The life of the church itself, depends upon the support given by the State Mission Board.

During the past six years, a beautiful and commodious church building has been erected and paid for in full. One hundred cents on every dollar borrowed have been paid with interest at six per cent.

During the past six years the membership of this church has increased by three hundred per cent. Total additions to the church during this time have been over four hundred percent.

The church and pastor lay all honor at the feet of Jesus. We are, no doubt dull, rusty tools in His hands, but He has taken us, because we were willing to be used of Him, and accomplished what man could not have accomplished. Our plea to you, who may read this article, is, give our Lord a chance with your life.

E. S. Flynt, Pastor.

Mr. and Mrs. W. O. Carver announce the marriage of their daughter, Dorothy Shepard, to Mr. Wm. Maxfield Garrott, on Thursday, December the twenty-ninth, Nineteen hundred and thirty-eight, Kokura, Japan. At Home, 36 Joseibashi Dori, Fukuoka, Japan.

YAZOO

On Sunday afternoon, Jan. 1, Yazoo City church was host to the Yazoo Associational B. T. U. meeting. Representatives from 4 churches enjoyed a program of music. Discussions of the 8 point Record System and an inspirational message by Rev. Andrew Tate, Lebanon Junction, Ky. The attendance Banner was awarded to the Yazoo City church and the Efficiency Banner to the Eden church. The following officers have been elected for the coming year: Director, Mrs. J. E. Ward, Yazoo City; associate Director, Mr. J. F. Watson, Yazoo City; secretary-treasurer, Mrs. V. R. Netherland, Eden; pianist, Miss Earline Ransom, Yazoo City; chorister, D. I. Young, Jr., Eden; group directors: Mr. Norwood Nichols, Black Jack; Mrs. J. A. Stricklin, Eden; Mr. Hitt, Yazoo City; Miss Gladys Plunkett, Benton; Mrs. W. A. Howell, Phoenix; pastor advisor, Rev. D. I. Young, Eden.

Miss Doris Wilson who is a Junior at Mississippi Woman's College, Hattiesburg, Miss., had charge of the noon-day prayer meeting at the Jones County Junior College, Tuesday, January 3, 1939. We feel proud of the fine Christian character of these young ladies and thank God for Christian training.—Reporter.

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This simple way, backed by scientific authority, has largely supplanted the use of strong medicines in easing cold symptoms. Perhaps the easiest, most effective way yet discovered. But make sure you get BAYER Aspirin.



Sunday

E. C. V.
JOHN A.
MISS RUBY

Sunday

The next Mississippi Baptist convention will be held at the Baptist Church in Harvard. The entertainment for breakfast will be provided by the host city. A fine program will be presented and will soon be in the mean plan to attend.

The main reason for the South is so. Since saved who how it beho to reach th

The Junior offer the r any span o boys and gi 16 to 17 y Intermedi ing to past every 7 w means 340 girls will. Christ. A year! Le Guide, and

New It has b sissippi People's d now claim at Philade select gro We take the office fine depa lows: Mrs tendent; ate supe Johnson, Blocker, c er, pianist Miss Kat A. B. Mc ry, teache

These 100% in Workers' quarter, absentee lations. t work!

The sc on the st close of one for t 14% in

The fi the new Foxwort ty), an check up and sen soon as

If you should b ready o This of work and the to reach the iter worthy Try it!

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Sunday School Convention

The next session of the Mississippi Baptist Sunday School Convention will be held in the First Baptist Church, Laurel, March 7-8. The entertainment will be on the Harvard plan—that is bed and breakfast will be furnished free by the host city, and the messengers will provide their other meals.

A fine program is in the making and will soon be ready for mailing. In the meantime, save this date and plan to attend.

Evangelism

The main emphasis this year in the South is evangelism—and rightly so. Since few people are ever saved who are not in Sunday school, how it behooves us all to do our best to reach them here.

The Junior and Intermediate ages offer the richest harvest time of any span of life. There are 400,000 boys and girls every year going from 16 to 17 years of age—leaving the Intermediate department. According to past statistics, only 1 out of every 7 will ever be saved. This means 340,000 of our fine boys and girls will be forever lost from Christ. And they are growing each year! Let's Reach, Teach, Win, Guide, and Enlist.

New Standard Department

It has been a long time since Mississippi had a standard Young People's department, but we can now claim that honor since the one at Philadelphia has come in on that select group.

We take special delight in giving the officers and teachers of that fine department. They are as follows: Mrs. J. M. Lofton, superintendent; J. E. R. Saunders, associate superintendent; Mrs. N. A. Johnson, secretary; Miss Earline Blocker, chorister; Miss Arva Blocker, pianist; F. M. Wiggins, teacher; Miss Katherine Rea, teacher; Mrs. A. B. McCraw, teacher; Marion Perry, teacher.

These officers and teachers were 100% in attendance at the Monthly Workers' Council for one entire quarter, with the exception of one absentee at one meeting. Congratulations to them all on their fine work!

More Standards

The school at Itta Bena came in on the standard list just before the close of 1938, which gave us another one for the year and an increase of 14% in standard schools over 1937.

The first ones to come in during the new year are Crystal Springs, Foxworth, Springfield (Scott county), and Ackerman. Let others check up on this for the new year and send their application just as soon as all the points are reached. If you were standard last year, you should be up, or practically so, already on all the points.

This is a fine average program of work for any school to maintain, and there should be many striving to reach unto it. The points are the items that should be in, any worthy Sunday school program. Try it!

BIBLE COLUMN "The Kingdom"

It is tragic to hear such expressions as, "bringing in the kingdom," "extending the kingdom," and "financing the kingdom" constantly coming from pulpit and press, and used by men who should know better. Men using such expressions assume that Jesus set up His kingdom while on earth; that it is now in the hands of His disciples, and that the kingdom's success depends upon what men may do. The positions held by these "leaders" cause our young preachers and others less fortunate to accept without investigation the assumptions of their superiors, and use language in public speech and prayer that is not true to fact.

All real Bible students know that Daniel, chapters two and seven, give clearly and conclusively the scope of gentile world dominion from the days of Nebuchadnezzar, first king of Babylonia, till Jesus comes again.

Both these chapters show that at the close of Gentile dominion, the kingdom of heaven will be set up, and have dominion over all peoples, nations and languages. Chapter seven shows that there will be a great judgment in connection with the setting up of the kingdom of heaven, and that the kingdom of heaven shall destroy all other kingdoms; and from the human viewpoint, that kingdom shall belong to the Jews. Now all informed Christians know that Jesus did not fulfill any part of these two chapters of Daniel while He was here; therefore, He did not set up His kingdom.

What does the New Testament say? In Matthew, chapter six, Jesus taught His disciples to pray, "Thy kingdom come." Evidently He had not set it up then. In Matthew 19:27-28, Jesus promised His disciples that when He sits on His throne of glory, they shall sit on twelve thrones, and judge the twelve tribes of Israel. The world knows that the apostles have not yet judged the twelve tribes of Israel. Then Jesus has not yet sat on His throne, or else He made a promise He did not keep. Are you willing to say He did that? I am not.

In Luke 19:11, and immediately following, Jesus gave a parable for the express purpose of teaching the people that the kingdom of God would not immediately appear, as many of them expected.

During the week of the crucifixion of Christ while discussing the things that shall occur right at the close of this age, He said, Luke 21:31, "So likewise ye, when ye see those things come to pass, know ye that the kingdom of God is nigh at hand." The conditions described in that discussion are NOW taking place; therefore, we know He has not set up His kingdom.

The night Jesus was delivered into the hands of His enemies, He instituted His Supper. He said, "I will not drink of the fruit of the vine until the kingdom of God shall come." Luke 22:18. Notice He used the future tense of the verb. Did He set up His kingdom between ten o'clock that night, and

nine o'clock the next morning?

From the first chapter of Acts, we learn that just before Jesus went back to glory, He was asked if He would at that time restore the kingdom to Israel. All informed Christians know the answer He gave. With these Bible facts before us, we know that the kingdom of heaven is not now on earth; and all statements implying that it is, are untrue. But our critics will say, "It is a spiritual kingdom." We will see about that next week.

L. D. Posey.

—BR—

We should keep ourselves fit for the spiritual race—the great race of life. To all those running the Christian race, Paul says, "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." The girl or the boy who practices to become a fleet runner, lays aside every weight and hindrance to speed and wears only a light track suit. If we are to become victors in life's great race, so must we lay aside every weight of sin. Surely we shall win the plaudits of our spectators, the people among whom we live, and the approval of Christ, the final judge. Victorious, from this spiritual athletic field, we shall wear the crown of eternal life.

But for such a race, the young need constant training, if they are to become spiritual athletes and win the race Christ has set before them. Trained in the home, the school, the church and its various branches, young people receive the rewards of Christian manhood and Christian womanhood, thoroughly furnished unto every good work, as they press on toward the mark of perfection. When the course of life is finished, each is crowned with that abundant and everlasting life.

Therefore, young people in the Christian race, While parents freely in your ear Are shouting many words of cheer, Still onward on life's race-track strain And with fresh zeal new distance gain.

Your comrades in this lifetime race Are plying, too, their flying pace; Be not the ones who lead the rear! Stretch onward, each, in fleet career!

Race on with unabated zeal! Within, you feel the thrill of life. Much farther you can surely strain; The prize is life! You can attain!

When all the strength within you've shown, And all your vigorous life is gone, You cannot dread be left alone, For Christ will claim you as His own.

—Tom Depriest.

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Get quick, prolonged relief with gentle Resinol. Its oily base soothes.
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CALVARY CHURCH, TUPELO

The Calvary Baptist Church, Tupelo, Miss., began the New Year right, with a splendid congregation for the first service of the year. There were seven additions to the church, two by profession of faith, five by letter.

Since the beginning of the church year, we have had 39 additions to our church. We are beginning the New Year with emphasis on evangelism. The first day of the New Year, found our officers and teachers together in prayer and meditation for 45 minutes preceding our Sunday school hour. Out of the Sunday school came the two professions of faith at the morning worship service.

In pastoral visits, there was found a man, 95 years of age, old and feeble and not a Christian. Numerous visits were made and he was pressed for a decision. Others were invited to come in prayer and visitation. One member of Calvary Baptist Church, with Bible in hand, opened the scriptures and led him to Christ. When the pastor went into his room, he found the worker and the "babe in Christ" weeping together. Before leaving the old man's room, he asked for tracts and literature to give others, insisting that he could not tell the story as beautifully as it was told to him.

If a man who for 95 years has lived in sin and according to his own testimony, has served the devil well during most of these years, can be saved by the grace of God, every lost person in the Southland is a challenging prospect for God's kingdom. We are determined that not a week shall go by without seeing sinners repenting of sin and trusting Christ for remission of sins.

—BR—

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children;

Did you notice in my last week's letter to you that I said something about a big bunch of letters. Well, here they are. I believe that every girl who lives in the Julia Johnson Lipsey building at the orphanage, has written to say thank you for what you did for them. Because it would never do to omit any of these nice messages and because our page will hold just so many and no more, it has been necessary to take just a sentence or so from each one. At least, you will get an idea of how each one feels, and the name of the writer. Don't you think they show a fine spirit? Several other letters have come, but I am saving them for next week. This page is being turned over to our junior girls at the orphanage.

With love,
Mrs. Frances Steele.

—o—
Baptist Home,
Jackson, Miss.,
December, 1938.

Dear Mrs. Steele and circle friends;
We want you to know how much we appreciate the things that have been done and are being done for us. We think it an honor to call our building "The Julia Johnson Lipsey Memorial Building." We are glad to have our living room a memorial to Mrs. Lipsey. I am a girl ten years of age and in the fifth grade. I want to tell you once more how much we appreciate everything. We want God to give you His richest blessings for your kindness.

Your friend,
Stella Roper.

I am writing to let you know how much I appreciate the living room suite. I am thankful for everything you have done for me. May God bless everyone who has helped to prepare our building. We are trying to keep it nice, so if you would come out to see us, you would find it nice.

Yours truly,
Lillian Hyde.

I wanted to write to let you know how much we appreciate our new building and living room. We enjoy looking at the mirror and the picture of Mrs. Lipsey. The furniture is very beautiful. We want everyone to know that we appreciate everything that is being done for us and always will.

Yours truly,
Maxine Vaughn.

We appreciate the pretty living room suite.

Yours truly,
Louise Kitchens.

We are so pleased with our living room that we show it to all our visitors.

Marie Moore.

We appreciate the new living room suite and hope you can come to see us soon.

Dorothy May Tolar.

We think everything is very nice: the round mirror with Mrs. Lipsey's picture showing in it, the round brown table with the beautiful white lamp on it, and everything that people are doing for us.

Lillian Hoffer.

We are so pleased with our new dormitory that we show it to all the visitors. They say the living room suite is pretty.

Helen Suhr.

We appreciate the other things but we love the beautiful red chair.

Mildred Floyd.

Just a line of appreciation for the nice living room rug. We are so

pleased because it makes the whole room look so pretty.

Clara Lewis.

The fireplace and mantle are so pretty. We surely do appreciate the living room.

Velma Lee Chapman.

I surely enjoy having Mrs. Lipsey's picture on the wall. It shines through the mirror like gold.

Louvinia Ellington.

I am enjoying everything in the living room and I am very happy for it.

Clarice Sims

The living room is very beautiful but I like the blue chairs best.

Marie Drake.

Let us thank you for all the nice things you have done for us.

Grace Marie Vaughn.

Everything is very beautiful, but I especially appreciate the pretty new mirror. We hope you will come to see it soon.

Doris Dickson.

We surely do appreciate everything that is in the living room.

Katie Ferguson.

It is such a joy to have a new home and we thank you for your kindness and interest in us.

Alma Hoffer.

Thank you for furnishing our living room. We do enjoy having the privilege of living in this building. It is so warm and comfortable.

Oneta Caples.

I enjoy looking at the pretty things in our living room and I am going to try to keep them nice so that everyone else will enjoy seeing them.

Emalyne Roberts.

Everytime visitors come, we show them the living room and they say it is very beautiful.

Frances Dickson.

I think we all have something to thank God for and something to thank the good people of Mississippi for. I certainly thank the people of Mississippi for what they have done for me these three years I have been here.

Dorothy Bond.

We are proud of the new building, but most of all of the living room suite.

Lillian Perkins.

The rug is so pretty in the living room. The red chair is pretty with the blue chair and sofa too.

Velma Davis.

We enjoy the living room you furnished for us. Every time I go into the building I am so thankful that you have made it possible for us.

Beverly Ginn.

We are very grateful for your kindness. To show our appreciation would be almost impossible.

Mary Alice Weekley.

We are so pleased with our beautiful living room that we show it to all our visitors.

Elaine Burnside.

We thank you for giving us our living room suite and the picture of Mrs. Lipsey, which we have on the wall where you may see it as you pass by the door.

Bessie Mae Evers.

We are thankful for our nice build-

ing and for the living room furniture.

Opal Leverne Perkins.

We appreciate the chairs, table, mirror, and everything. We thank you so much.

Jewel Lena Cleveland.

The living room is so nice. I am thankful for everything anyone has done for us.

Marion Farmer.

I appreciate the new living room suite. We are going to try to take good care of it.

Marie Morgan.

I want you to know that I do appreciate the nice living room suite you have sent us.

Evelyn Kirkland.

We surely do appreciate the big mirror, fireplace, and chairs, and our lovely building.

Mary Anna Hale.

Since you have given us the pretty things, we would like for you to come to see us and see how nice we are keeping the living room.

Pauline Vaughn.

FINANCIAL REPORT FOR DECEMBER, 1938

Received:

Special to Orphanage—	
Marjorie and Jean McQueen.....	.20
Gus Evans.....	.12
Primary Department, Magee	
Baptist Church.....	2.60
Miss Jessie Easterling.....	1.00
Mrs. E. I. Bailey.....	.50
Mrs. E. C. Turner.....	1.00
Junior Department, Gloster	
Baptist Church.....	1.70
Johnnie Boyles.....	.10
Annie Louise Duke.....	.12
Arther Cooper.....	.13
Mrs. S. J. McCall.....	.50
F. L. S.....	2.75
Mrs. E. B. Traylor.....	.50

Total.....\$11.22

Special to B.B.I. Scholarship—	
Gus Evans.....	.13
Mrs. E. I. Buckley.....	.50
Johnnie Boyles.....	.10
Annie Louise Duke.....	.13
P. I. L.....	5.00
Arther Cooper.....	.12
Mrs. S. J. McCall.....	.50
Mrs. E. B. Traylor.....	.50
F. L. S.....	2.75

Total.....\$ 9.73

Special to Memorial—	
Paul Wallace Smith.....	.10
Nell Pearl Hemphill.....	.10

Total.....\$.20

Special for Aged Ministers—	
Mrs. E. C. Turner.....	\$ 2.00
J. L. Clubs—	
Club No. 1,	

Fannie M. Henley, Leader..	\$ 1.00
Club No. 8,	
Mrs. M. G. Austin, Leader....	1.00
Total.....	\$ 2.00
Grand Total.....	\$25.15

Disbursed:

Check to Dr. W. W. Hamilton	
for scholarship.....	\$10.73
Check to Mr. W. G. Mize.....	12.22
Gift to aged minister.....	2.00
On deposit for memorial.....	.20
Grand Total.....	\$25.15

CONDENSED STATEMENT FOR YEAR 1938

Contributed by Children's Circle to Orphanage.....	\$118.15
Contributed by Children's Circle to B.B.I. scholarship.....	106.54
Contributed by Children's Circle to Julia Johnson Lipsey memorial.....	137.95
Contributed by Children's Circle to aged minister.....	2.00
Total amount contributed during year by C. C.....	\$364.64

BRETHREN, THINK ON THESE THINGS

J. E. Dillard

1. The Baptist Hundred Thousand Club is the debt-paying plan of the Southern Baptist Convention; it has no other.

2. The members of Baptist churches are the constituency of the Southern Baptist Convention; it has no other.

3. The pastors are the divinely appointed leaders of the churches; they have no other.

4. Where the Baptist Hundred Thousand Club has been properly presented in our churches people have responded, and will respond.

5. Where properly presented the Baptist Hundred Thousand Club has helped, and will help rather than hurt the regular contributions.

6. Every pastor needs and should have the sympathetic help of the heads of all departments of church work in promoting the Club.

7. If one half of our pastors and churches will do their best for the Baptist Hundred Thousand Club we shall soon have a Debtless Denomination. (Grant it, dear Lord!)

Gray's Ointment

USED SINCE 1820 FOR—
BOILS
SUPERFICIAL CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nasal) Nose Drops. Small size 25c, large size 50c at your druggist.

BOOKS!

For five new yearly subscriptions to The Baptist Record at \$1.50 each, we will send postpaid a good Bible with Concordance, imitation leather binding, size 7 1/4 x 5. For four subscriptions you may have the same Bible but without the Concordance.

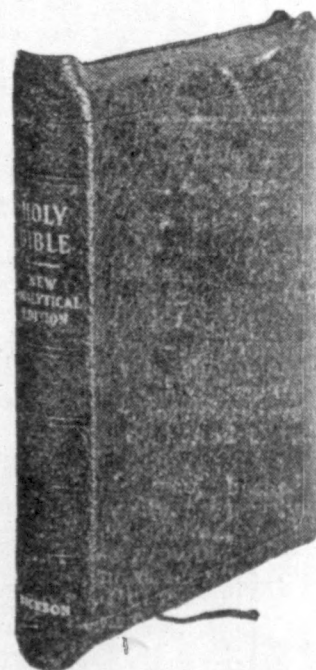
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THE BAPTIST RECORD

P. O. BOX 530

JACKSON, MISS.



Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. ♦ JACKSON, MISS.

The Training Union Department Welcomes Our New Executive Secretary

The Training Union Secretary has known, and loved Brother D. A. McCall, newly-elected Executive Secretary of our Mississippi Baptist Convention Board, for twenty-five years, and has rejoiced in the upward climb he has made in the Lord's work. He has succeeded in every undertaking and will lead Mississippi Baptists in a great progressive program of evangelism and missions, the two things that have marked Baptists as the chosen of the Lord. We rejoice in his acceptance of the work and pledge to him our wholehearted cooperation. All who know him hail him with joy.

Suggestions for the Missionary Committee

One suggested duty for the Missionary Committee in the union is to gather material for the Monthly Missionary meeting. In order to do that it is necessary for the committee, Treasurer as chairman, to have the information as to what the lessons will be. This information needs to be in the hand of the treasurer early, and to make that possible we are listing below the lessons for the second quarter in the year. The information for the entire year was in the Record several months ago.

For the Senior unions:

March 26—Our Southland for Christ.

April 30—Christ's Minority in Japan.

May 28—The Negro.

June 25—Christian Education—Work of the Baptist Student Union. For the B. A. U.:

March 26—Facing the Facts at Home.

April 30—Japan's Crucial Hour.

May 28—Helping our Negro Neighbors to Have Christian Homes.

June 25—What Our Baptist Schools Owe Us.

For special helps for these lessons you may write to The Baptist Home Mission Board, Atlanta, Ga., for material for March and May. To the Foreign Mission Board, Richmond, Va., for April, and to The B. S. U. Dept., 161 Eighth Ave. N., Nashville, Tenn., for June.

Another Christmas Study Course

We reported a good study course the week before Christmas in the last issue of the Record. Here is another. Brother Herman Milner, Ministerial student in Clark College, spent the week before Christmas helping a church with a study course for their B. Y. P. U. He says, "I do not know any better way in which to celebrate the Christmas holidays than to be in some kind of work for the Lord." We heartily agree with Brother Milner.

We are happy to add to our growing list of adult unions a new B. A. U. for First church, Gulfport.

This union came into existence shortly before Christmas and bids fair to be one of the best unions in the church. Mr. Brock, newcomer from Jackson, was helpful in getting the organization started. Mr. David Miller, the Director, believes in addition, and so one by one the number of unions increase, which also means that new members from time to time are reported.

Crystal Springs Calls!

The fourth Statewide conference for Associational Training Union officers will be held in Crystal Springs, February 14-15. The church will entertain on the Harvard plan, free bed and breakfast, and we are expecting every association to be represented. We will have at this meeting all of the Training Union workers of the Nashville office, along with others who will help in the conference work. This bids fair to be the best of these conferences we have thus far held. If you are an associational officer, either general or B. T. U., your presence is desired. We may not have your name on our mailing list, as we have not had a full report from the associations since the new year began. We will appreciate your giving this word out to any you may know to be one of these officers. The program begins at 10:00 a. m., Tuesday, February 14 and closed noon, Wednesday the 15th.

These Figures Tell the Tale!

A recent report of the Training Union Department of the Sunday School Board gives the following facts. They deal with the circulation of our Training Union literature and show a marvelous growth in enrollment in the Training Unions all over the South.

The Quarterly circulation of all B. Y. P. U. and B. A. U. Quarterlies for 1937 was 620,401; for 1938, 712,835, an increase per quarter of 92,434. This means that during the year 1938 there were 2,851,340 B. Y. P. U. and B. A. U. Quarterlies printed and sold, and we hope studied. Mississippi had her part in making the increase possible.

OPEN LETTER TO BAPTIST HUNDRED THOUSAND CLUB MEMBERS

Dear Baptist Hundred Thousand Club member:

You are showing your faith by your works. There isn't any use in saying we want a debtless denomination unless we do something to help bring it about. It will not do any good to say we believe in paying our honest debts unless we make an honest effort to pay them.

You have shown that you can think straight and that your heart is in the right place and that your conscience is in good working order. You have joined the Baptist Hundred Thousand Club and are paying

an extra dollar a month to help reduce our debts. And they are being reduced; slowly but surely we are getting out of debt. A million dollars have been paid on Baptist debts by B. H. T. C. members. Aren't you glad? And aren't you glad you are having a part in this good work?

Let's stay in the club and keep up our payments till the debts are paid. Let's pray and work for new members so as to hasten the debtless day.

Tell your pastor and your W. M. U. president that you will help them promote the club in your church and especially among your friends who feel as you do about it.

Let's try to get every organization and every member to help. There are many who would have joined the club long ago if they had been urged to do so. Let's urge them to join now. If we succeed won't they and all of us be glad? Let us not weary in well doing, for in due season we shall reap.

Yours for a debtless denomination,
J. E. Dillard.

JUNIPER GROVE CHURCH

The members of Juniper Grove Church are proud of the work done in the last month. Since the new pastor, brother Charlie Hamlett, III, has taken over the pastorate, the church's regular offering last month was \$104.43, nearly twice as much as it has ever been in the church's history.

The storehouse has been built at the church and \$24.61 has been taken into it. There has also been \$188.93 collected from the Lord's acre project.

New officers and teachers were elected in Sunday school for the new year as follows: General Superintendent, Edgar T. Smith; assistant superintendent, O'Neal Saucier; general secretary, James Williams; superintendent of the Adult department, W. C. Smith; teacher of the Men's class, Rev. Charles Hamlett; assistant teacher, Clinton Smith; teacher of the Ladies' class, Miss Dixie Clanton; assistant teacher, Mrs. Melton Smith; superintendent and teacher of the Young People's department, Mr. L. E. Stuart; assistant teacher, Mrs. Orvis Strahan; superintendent and teacher of the Junior department, Miss Eunice Smith; assistant teacher, Mrs. Curtis Smith; superintendent and teach-

er of the Primary department, Miss Dimple Elliott; assistant teacher, Miss Bonnie Lee Smith; superintendent and teacher of the Beginners department, Mrs. W. C. Smith; assistant teacher, Mrs. Robert N. Williams; superintendent and teacher of Cradle Roll department, Mrs. Oscar Smith and Mrs. Otis Smith.

The first Sunday school workers' council was held at the church, Jan. 3rd. There were eleven workers present and all of the departments were represented.

The Sunday school workers' council will be held Tuesday night after the first Sunday in each month. The Sunday school expects greater success this year and the cooperation of all the officers and teachers.

—Reporter.

—BR—

"This ad says I can make money at home."

"Yes, but many have gone to the pen for that."

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Developed from outlines approved by the International Council of Religious Education, ARNOLD'S PRACTICAL COMMENTARY gives teachers and Bible students a firmer grasp on spiritual realities. This complete commentary is almost a necessity for all those who use the International Uniform Lessons in the Sunday School or who desire to do individual Bible study.

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For those who want considerable background material on the Sunday school lessons. Abounds in historical and research matter. \$2.00

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Has a freshness of illustration and efficiency of teaching. Many illustrations, maps, and diagrams. \$2.00

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FROM OUR MISSIONARY IN BELGRADE

I returned on last Monday from a two-week's trip through Croatia and Hungary to find copies of the Baptist Record in my mail and letters from you and Mrs. L. F. Ferguson indicating that her Sunday School class of boys at Greenwood were sending me the paper. I can't express to you and to these fellows how much I appreciate this. It is like being on a desert isle here so far as religious literature is concerned. You can't know how much I miss the daily opportunity of a good library with all the periodicals at hand, which has been mine through all the school years. I would be helpless now, so far as my study is concerned, if it were not for the thoughtful provision of some of the most necessary books for me by friends of the Calvary Church in Tupelo before I left. As for religious periodicals, I was hopefully trusting that some provision could be made, and the "Baptist Record" was first on my list of those I wanted most.

On my recent visit to Budapest I was privileged to be for several happy days in the home of Dr. Gill, our Board's European representative. I looked over the manuscripts of several books Dr. Gill has about ready for the press. Outstanding among these, to my mind, is his work on the Bogomiles of the Balkans. This book will be a real contribution to scholarship—it opens up in a remarkable way an almost unknown chapter of church history. If someone doesn't publish this work right away, it will be the neglecting of a great opportunity, I think. I am, here in Belgrade, right in the middle of the territory which the Bogomiles ("Friends of God") preserved for centuries the pure gospel which we preach, until they were annihilated by their "Christian" persecutors.

I wonder if all our people there know what and where Yugoslavia is. This post-war state extends over the greater part of the Balkan peninsula, which is the third in the range of South Europe. It might be called the crossroads of Europe and Asia. On the east, Yugoslavia is bordered by Rumania and Bulgaria, on the south by Albania and Greece, on the west by the Adriatic Sea, and on the north by German-Austria and Hungary. The population is 14,000,000. There are Serbs, Croats, Slovenes, Montenegrins, Bosnians, Herzegovins, Slovaks, Slavonians, Macedonians, and Dalmatians, all Slavs and natives of the soil, besides large minority groups of Germans, Hungarians, Rumanians, and Russians.

There are only 2000 Baptists in the whole country, and very few other evangelicals. Our largest church has about fifty members. Some sections are entirely untouched. Workers are untrained; our greatest single need is a creditable Bible school here.

I think this is one of the neediest fields in all the world for the preaching of the gospel in all its purity and simplicity. I suppose there is no nation of people in all the world more solidly members of the state church and more aggressively opposed to any evangelical work than

here in old Serbia. It makes our work slow and difficult, but all the more needful. I am happy in the opportunity of serving here. It is the Board's plan to have a seminary here in Belgrade; the house has been bought but no funds provided for the opening of the school.

My Mississippi memories grow dearer as time goes on. There are reminders all about me as I write here at my desk. Immediately before me on the wall is a picture of the Mississippi group at the Seminary. Beside it is a Mississippi College leather pennant with the names of many alumni burnt in. Not to mention a Tupelo banner over to the left a bit and a number of photographs. Almost every one of my new books brings a friend there to mind.

We covet your prayers for Yugoslavia.

Yours in the Master's Service,
John A. Moore,
Kralja Aleksandra 264
Belgrade, Yugoslavia.

THE RISING TIDE BY Arthur J. Barton

The attendance upon the Biennial National Convention of the Anti-Saloon League, of course, was not large in comparison, but far greater than for several years past.

The program had on it many of the leading students and advocates of temperance and prohibition throughout the nation.

The program had on it quite a number of distinguished religious leaders who are deeply interested in the social application of the gospel and in social reforms.

The writer of these lines was honored by being selected to deliver the key note address of the Convention.

The whole program moved on a high plane and was marked by a really great spirit. The fighting spirit of the temperance and prohibition people throughout the United States is rapidly rising. The present outrageous conditions of drink, debauchery, vice and crime now produced by the freely licensed and slightly controlled liquor traffic are more and more shocking the American people. Everywhere the tide of indignation against the traffic and determination to be rid of the traffic is rising. Our pastors and churches must be on the firing line. We cannot allow present conditions to continue. The tide is rising; we must take the tide at its flood.

Two years ago at St. Petersburg, Florida, Dr. Jas. Randolph Hobbs of the First Baptist Church, Birmingham, Alabama, was elected President of the National League.

At that time Dr. Hobbs made an address which profoundly impressed the entire Convention. At that time he and we all had high hopes for the services he was to render to the league. To our great sorrow he was almost immediately stricken with a serious illness which made it impossible for him to be active as the League President, and which ultimately made it necessary for him to retire from the active duties of his pastorate. So, during the biennium just closed the League has had to operate without an active president, which, of course, has militated

against the organization and its work. At this Convention of which I write in Columbus, Bishop Ralph S. Cushman, Denver, Colorado, of the Methodist Episcopal Church, was elected president. At the banquet on Saturday night, Bishop Cushman made one of the ablest addresses heard by any of us in many a day. He was born and reared in New England. He is a man of cultural background and of quiet but very earnest spirit. I predict that he will prove to be one of the ablest and most acceptable presidents the league has had and that under his wise and effective administration and leadership the League will come into a great new day.

The Anti-Saloon League through the years has been the greatest agency of the churches for the destruction of the liquor demon. It has suffered, suffered greatly, like all men and organizations have to suffer when they fight the liquor traffic. The League is rapidly coming back. Everywhere people are beginning to recognize the League as the proper agency and channel through which we can again carry forward this greatest of all reforms.

A significant feature of the Columbus Convention was that the largest company of German brewers in America had their representative present throughout the Convention to study its movements, to take note of its deliverances and its plans. Let no one mistake or be caught off guard. The German brewers again "have the strangle hold" and we will never be able to save our people from drunkenness and debauchery till we again drive back into their dens of darkness the German brewers of America. Our American soldiers broke through the Hindenberg line and mightily helped the Allied Forces in whipping Germany in the World War. The German brewers have now broke through the American lines of sobriety, morality and ideals and are now degrading and debauching, as far as they can, the whole American people.

The tide is rising; let every one who reads this resolve that he will "stand like a stone wall" against this arch-enemy of the home and for the redemption of our social order.

Wilmington, N. C.

DENMARK PROTESTS

A letter from the Rev. Johs. Norgaard, Secretary of the Danish Baptist Union, (addressed to Dr. Rush-

brooke) tells an interesting story:

"Our Baptist Board decided to sign a petition to the Rumanian Legation in Copenhagen, and we succeeded in getting support both from the Methodist and from the Congregational churches as well as from the General Board of the Evangelical Alliance. Moreover the Bishop of Copenhagen, Dr. Fuglsang Damgaard went with me to the Legation and made a very intensive plea for the Baptist case in Rumania.

"The Rumanian official who received us, did listen in a very friendly way, and we had an extensive conversation with him afterwards in regard to the subject. In spite of his friendly attitude, however, he did not seem to be able to see our point of view in regard to religious freedom. He seemed to consider himself very moderate, when he and his Government allowed the Baptists the freedom to exist without the freedom to proclaim the Gospel or to interfere with the interests of the Rumanian State Church.

"To me this petition was a great thing, remembering that a hundred years ago another deputation came to Denmark from England with a similar plea to the Danish king, on behalf of the imprisoned Baptist pioneers of my own country, and today I could bring with me the leading Danish Bishop in support of genuine religious liberty."

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BUSINESS AND FINANCIAL PLAN FOR SOUTHERN BAPTIST CONVENTION AS ADOPTED

In order to give assurance to the contributors to the work of the Convention and its agencies that everything humanly possible will be done to avoid debts, and in order to acquaint the denomination with the business methods of the Convention and of its agencies, we recommend the following:

I. Operating Budgets.

1. Agencies Sharing in the Allocation of Funds.

The various agencies of the Convention sharing in the allocation of funds shall make their operating budgets in the following manner:

(1) The current operating budget of the various boards and agencies of the Convention shall be made on the basis of the cash receipts, distributable and designated, for the regular work of the previous year, not including wills, bequests and special gifts for specific purposes, and any debt incurred within the current year shall become a preferred item in the budget of the ensuing year.

(2) In making the annual appropriations on the basis set forth a contingent item shall be set up in the budget according to the needs of the agency.

(3) It is understood that an agency may borrow money for reasonable needs, provided, however, that such borrowing shall not exceed the amount of its budget allowance remaining at the time of borrowing, and provided further that if an emergency should arise additional money may be borrowed on the approval of the Executive Committee of the Convention.

2. Agencies Not Sharing in Allocation of Funds.

The various agencies of the Convention not sharing in the allocation of funds shall be provided for as follows:

(1) Expenses of standing committees and commissions. The Executive Committee of the Convention shall recommend to the Convention, after a personal conference, or after correspondence with the chairmen of the various standing committees, and the various commissions, a sum of money to be appropriated to each of them for the calendar year, and, also recommend the source from which the appropriation shall be derived.

(2) Expenses of special committees. (a) The expenses incurred by special committees appointed by the Convention to perform duties connected with one or more agencies of the Convention shall be borne by the agency or agencies concerned on a basis pro rata to receipts; provided the expenses are not otherwise specifically provided.

(b) The expenses incurred by special committees which do not directly concern any of the agencies shall be borne by the Sunday School Board, if not otherwise provided for; it being understood, however, that unless the amount of expenses is fixed by the Convention the Sunday School Board shall agree, before the expenditure is made, to the amount to be expended.

(c) Itemized accounts of expenses

of committeemen shall be required before any such expenses are paid.

3. Convention Budget.

Each agency of the Convention shall submit to the Executive Committee of the Convention, for its approval, at its regular December meeting: (1) An itemized statement of its receipts and of its expenditures for the year ending November 30, preceding the December meeting of the committee. (2) An itemized estimate of its receipts for the next year. (3) An itemized estimate of its expenditures for the next year, according to the rules set forth above for making operating budgets.

II. Convention Expenses.

The expenses of the Convention in connection with the publication and distribution of the annuals, and all other expenses incurred in connection with the annual meetings of the Convention; and the expenses of the fraternal messengers to the Northern Baptist Convention, and also to the National Baptist Convention incurred while in attendance upon the Convention herein named, shall be provided for as follows: The Sunday School Board shall bear one-half of the expenses and the other one-half shall be borne by the agencies of the Convention sharing in the receipts of the Cooperative Program, on the basis of their percentages; these several proportions of cost to be charged against remittances to the participating agencies as funds are received and until the bills shall be paid.

III. The Disbursing Agency.

All sums collected in the various states for the causes fostered by this Convention shall be forwarded monthly by each state secretary to the Executive Committee of this Convention, which shall act as the disbursing agent of this Convention. The Executive Committee shall remit weekly to each and every one of the agencies of the Convention the funds, distributable and designated, belonging to each agency. The Executive Committee shall make monthly reports of receipts by states, and of disbursements by agencies, and shall forward each month copies of these reports to the executives of the agencies of the Convention, to the various state secretaries, and to the denominational papers.

IV. Distribution of Cooperative Program Receipts.

In order that the financial plans and purposes of the Convention may operate successfully, the Convention appeals to its constituents to give to the whole Cooperative Program, and to recognize the wisdom and right of the Convention to distribute its receipts from the Cooperative Program, thus assuring an equitable distribution among the agencies of the Convention.

V. Special Solicitations.

Any special financial campaign by an agency for budget needs, endowment, building, equipment, or other purposes, shall first receive the endorsement and approval of the Convention, or of its Executive Committee.

VI. Designated Gifts.

The Convention binds itself and its agencies to faithfully apply and use all such gifts as designated by the donor.

VII. Trust Funds.

Every agency of the Convention is hereby instructed and ordered to keep all trust funds and designated gifts (for they are trust funds) sacred to the trust and designation; that they be kept separate from all other funds of such agency; that they not be used even temporarily for any other purpose than the purpose specified; and that such funds shall not hereafter be invested in the securities of any other denominational body or agency.

VIII. Gift Annuity Contracts.

All agencies of this Convention, and also the Convention itself, through its Executive Committee, writing gift annuity contracts, in the future shall enter into contractual agreement with the Relief and Annuity Board of the Southern Baptist Convention to act as trustee for all such gift annuity contracts; provided, however, that this requirement shall not apply to gifts of property, real or personal, the income from which is to go to the donor without further or additional obligation on the part of the agency accepting the gift.

IX. Capital Investments.

An agency shall not make any capital investment in the erection of new buildings or in the purchase of real estate that would create a debt or debts, to run for a period of three or more years, without the consent of the Convention or its Executive Committee; the Executive Committee to act only in cases that require prompt action.

In order to obtain the approval of the Convention or its Executive Committee, as the case may be, the agency erecting new buildings or purchasing property, must show the source of funds for payment of the obligation.

X. Contingent Reserves.

Each chartered agency of this Convention shall set up as soon as possible, a reserve for contingencies to provide for deficit that may occur either through decreased receipts or through emergencies or both. The maximum amount of contingent reserve of an agency shall be determined by the agency, subject to the approval of this Convention.

XI. Audit Reports.

The boards, institutions, and other chartered agencies of the Convention shall close their books and accounts, and have them audited by a certified public accountant as of the close of business on December 31, year by year. The audit shall be made according to the form or forms recommended by the Executive Committee.

mittee. Each and every agency of the Convention shall forward a copy of its audit to the Executive Committee as soon as possible, certainly one month before the meeting of the Convention, and each and every agency shall appoint a committee to study the report of its auditor.

XII. Financial Reports to the Convention.

The financial report of each agency to the Convention shall contain the following, taken from its latest annual audit report:

1. Balance sheet.
2. Receipts and disbursements.
3. Income and expense.
4. Receipts by states of contributions. These should show:
 - (1) Cooperative receipts.
 - (2) Designated receipts.
 - (3) Receipts for special purposes.
5. A list of classified investments.

XIII. Appropriations by the Sunday School Board.

The Sunday School Board shall not make any appropriation out of its earnings to any cause or for any purpose other than for the promotion of its own work, except by the approval or upon the instruction of this Convention, or of the Executive Committee of the Convention.

XIV. New Enterprises.

No new enterprise, involving expenditure of money, shall be authorized by the Convention except upon favorable action by the Convention in two succeeding annual meetings; provided, however, that this restriction shall not apply to a recommendation of an agency of the Convention concerning its own work.

IV. Auditor.

That the Convention authorize the Executive Committee at its discretion to employ an auditor to study the audited reports in the light of Convention instructions with the auditors of the various boards and institutions, and report its findings to the Convention.

XVI. Publication.

The plans and methods herein set forth shall be published, year by year, in the Convention annual, following the by-laws of the Convention.

XVII. Amendments.

These resolutions shall take the place of all other resolutions and actions pertaining to matters herein provided for.

WINTER FARM RELIEF!

Here's farm relief no farmer can afford to be without—EN-AR-CO (Japanese style) OIL. Stimulates local circulation for the relief of pains of Neuralgia, Sprains, Sore Muscles, Fatigue and Exposure, also the discomfort of Head Colds, MALES and Bronchial Irritation. EN-AR-CO has U.S.A. been doing it for over 50 years. Best insurance against a crop of troubles. Get EN-AR-CO today and get your quick pain relief. All Drugists. NATIONAL REMEDY CO. NEW YORK

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W. LAUREL BAPTIST CHURCH AND 1938

Nineteen thirty eight brought 97 additions to our church, 58 by baptism, mission offerings increased 20%, newly acquired property paid for, extensive beautification made on grounds. The orphanage rebuilding program given special emphasis with gratifying results. We are financing one of our fine girls in college. The Brotherhood is active enlisting the manpower in the entire church program. The B. T. U. and W. M. U. auxiliaries have been departmentized. Under the direction of the trustees the Brotherhood has redecorated the interiors of the church. New equipment and rooms for the Sunday school have been provided.

Deepened spirituality among our people, with increased passion for the lost and united effort to win them is gratifying. Over 200 attended our first "school of missions." Every Sunday for the last two months of the year saw additions to the church. This same glorious experience was also ours on the first Sunday of the new year.

New Year's day also gave us several liberal contributions to our newly created building fund. Our new educational building will soon be a reality we hope. We have outgrown the present structure.

Our pastor, Rev. J. H. Street, and his fine wife are leading us in a great program. There are no more lovable, consecrated, faithful, sacrificing people than these great characters. In some cities the people work the "streets," in West Laurel the "Streets" work the people.

Horace Headrick,
A Member.

WEST HELENA, ARK.

The first Sunday in this month marked the end of two years' work with the good church and the beginning of the third.

During the past two years we have had 212 additions to the church with 150 of them coming for baptism. The church has raised \$13,619 with \$3,057 going to missions and \$1,890 being paid on the building debt. The Sunday school maintained the standard with an enrollment of 535 and an average attendance of 327. The W. M. U. is standard with six organizations and an enrollment of 235. The Training Union had 7 organizations and has done fine work. Our recent census revealed over 1,400 prospects for our church and Sunday school.

Sincerely,
Cecil H. Franks.

BAY SPRINGS

Sunday, January 1st, was a happy day with Bay Springs Baptists when they worshipped the first time in the auditorium of their new church, which has been elegantly and comfortably lighted, heated and seated.

Pastor Sumrall sounded sincere appreciation and greetings to the membership, a hearty welcome to out-of-town visitors and to members of other congregations of the town, and then introduced Dr. W. E. Holcomb of Woman's College, speaker for the hour. Dr. Holcomb needs

no introduction to a Bay Springs audience, and, with a face beaming with joy, he spoke from a great heart of love, his deep consecration of soul, with a vocabulary hard to surpass from Rev. II:1 which was very fitting for the occasion. With Miss Jeanette Thigpen at the piano, Wayne Shoemaker led the choir which was composed only of young people of the town. Miss Martha Sumrall's voice was heard in solo for the first time by a home audience when she sang very sweetly with Miss Emily Jo Denson accompanying. These were very effective.

So numerous were the expressions of thankfulness, of gratefulness, for having been led out into erecting this house for God, among the membership, that it was as the voice of one, and many have said that not a contributor could but rejoice that they had had a part.

Three were received into membership of the church, a fine couple by letter and a young girl for baptism.

At the evening hour, Rev. T. D. Sumrall, brother of the pastor of Oklahoma City, brought a strong evangelistic message.

A RESOLUTION

Whereas, Mrs. J. P. Harrington, wife of our former pastor, has for almost eleven years, been the only president of Parkway W. M. U. and

Whereas, Mrs. Harrington, through her consecrated and wise leadership has meant much to the development of our Woman's Missionary Union, and

Whereas, through her loyal co-operation our W. M. U. has at all times kept pace with the other churches of our State, and

Whereas, under her leadership we have been 100% in our Cooperative Program work, and

Whereas, Mrs. Harrington, through prayer and loyal devotion, has helped to make a greater Parkway W. M. U.

Therefore Be It Resolved, That we, the members of Parkway W. M. U. bow our heads humbly in prayer in an expression of our love to her and deep appreciation for her loyal services in the past, and assuring her of our prayers in whatever her field of service for God may be;

Be It Further Resolved, That a copy of this resolution be given to Mrs. Harrington, a copy spread upon the minutes of our W. M. U. records, and a copy mailed to The Baptist Record.

Respectfully submitted,
Mrs. T. G. Hardy,
Mrs. E. S. White,
Mrs. I. N. Morgan,
Resolutions Committee.

For every dollar spent in the United States: 24 cents goes for living, 21 cents goes for luxuries, 12 cents is wasted, 10 cents goes to the government, 9 cents goes for crime, 2 cents goes for education, but only one cent goes to the church.—Watchman Examiner.

Bobby from the South was visiting his New York cousin and saw his first snow. "Isn't it great?" inquired his host. "Oh, I don't know," replied the visitor; "it's really nothing but popped rain."

S. S. ATTENDANCE, JAN. 8, 1939

Jackson, First Church	1173
Jackson, Calvary Church	1176
Jackson, Griffith Mem. Church	765
Jackson, Parkway Church	354
Jackson, Van Winkle Church	102
Brookhaven Church	648
Springfield Church (Jan. 1)	128
Springfield Church	136
Meridian, First Church	570
Crystal Springs Church	397
Tishomingo Chapel Church	
December 18)	81
Batesville Church (Dec. 18)	128
Columbus, First Church	707
New Albany Church	369
West Laurel Church	585
Meridian, 41st Ave. Church	267
Utica Church	130
Olive Branch Church	38
Clarksdale Church	446
Tabernacle Church, Greenville	113
Newton Church	292
Jackson, Davis Memorial	260

B.T.U. ATTENDANCE, JAN. 6TH

Jackson, Davis Memorial	161
Jackson, First Church	221
Jackson, Calvary Church	211
Jackson, Griffith Memorial	371
Jackson, Parkway Church	246
Jackson, Van Winkle Church	70
Clarksdale Church	147
Immanuel Church	120
Utica Church	75
Tabernacle Church, Greenville	80
Newton Church	132
Meridian, 41st Ave Church	62
West Laurel Church	255
New Albany Church	98
Columbus, First Church	157
Batesville Church	32
Crystal Springs Church	141
Olive Branch Church	42
Springfield Church	52
Brotherhood Attendance—	
West Laurel Church	60

Here is a true word from the Watchman Examiner: There has been much criticism over the country at the great haste by which business is transacted in our State Conventions and our general Conventions. The Watchman Examiner feels that this haste could easily be obviated, not by lengthening the time of the Conventions but by eliminating many things from the programs which have elbowed their way in. These things may be good in themselves and doubtless are, but if they are not the things for which our Baptist Conventions were organized they are not the things for which our Baptist Conventions are carried forward.

A public library is recognized as one of the necessities of a cultured community. Why should not a church library be just as necessary for the spiritual culture of our people? And there is no way to "enlist, combine and direct" the spiritual energies of our people without the denominational paper.

HEADACHE

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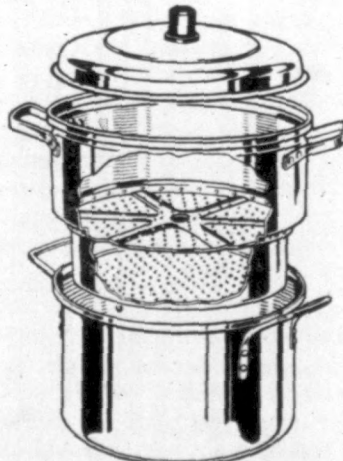
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